1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Uighur

*563 186 who for several centuries had referred to themselves only as Kashgarliks, Turfanliks, and so on — that is, as inhabitants of a particular oasis.

*563 ●361 168 Since the most important oases are in the Tarim Basin, the major concentration of the Uighurs is south of the Tien Shan. North of the mountains they are few in number and dispersed among other peoples. One reason for the greater mixture of peoples in the north is that the Jungarian Basin has historically served as a migration route. Its present population consists of relatively new immigrants. In the course of the Manchu conquests in Central Asia in the second half of the eighteenth century 30 per cent of the population of Jungaria was exterminated, 40 per cent died of epidemics and other causes, and 20 per cent fled away. In repopulating the region the imperial policy was to mix Uighurs, Chinese, Mongols, and other groups.

The Uighurs who were brought into the Ili region at that time became known as *Taranchi* or "cultivators." In his list of fourteen peoples Sheng Shih-ts'ai separated the Taranchis from other Uighurs; but there is no reason for such separation except to prevent political unity.

*563 197 212 In language the Uighurs are uniform except for minor differences of dialect. Uighur is written with the Arabic script, which is no more suited to it than it is to other Turkic languages. So far there has not arisen any significant movement, comparable to that in Turkey under Kemal Atatürk or to that developed in the Soviet Union in the '20's and '30's, for the adoption of a script based on either the Latin or the Cyrillic alphabet. Suggestions have however been made, against the opposition of those wedded to the script in its present form, for the adoption of minor changes. One proposal calls for removing the single most important drawback to the Arabic script by adapting it to the writing of all vowels. Another suggestion is to write as one speaks, but this has encountered difficulty because agreement has not yet been reached on what dialect of the language is to be chosen as the standard.

000 The linguistic uniformity of the Uighurs is only one aspect of

Uighur
The linguistic uniformity of the Uighurs is only one aspect of

their general homogeneity. Almost the whole population is dependent upon agriculture and subsidiary occupations. The chief exception is a group known as Dulani who live in large part by animal husbandry along the banks of the Yarkand and Tarim Rivers. It may be that these are a people in the process of assimilation. Although they speak Uighur they are said to derive from the Kipchak tribe of the Middle Horde of the Kazakhs. (The main body of Sinkiang Kazakhs belong to the Eastern Horde.) Uncertainty as to the precise relationship of the Dulani is increased by the fact that their womenfolk wear a distinctive style of headgear which is quite similar to that used by Kirghiz women. A still smaller splinter of nonsedentary Uighur-speaking people are the Lopliks, who live in the area of Lob Nor and make their living largely by fishing.[21]

563 * 463 177 291

Apart from these groups the Uighur population as a whole lives either in farmsteads scattered in the fields or in houses ranged along the narrow streets of oasis cities and towns. The houses usually consist of mud-brick apartments grouped around open courtyards. In the summer much of the daily living is carried on in the open bazaars and on streets shaded by poplar trees and mat-covered trellises.

563 * 361 ● 342

The Uighurs have a reputation for being indolent and pleasure-loving, with a special fondness for music, drama, and good eating. Ever since the time of Marco Polo the inhabitants of the Tarim Basin have been particularly noted for the casual relations between the sexes. Divorce is extraordinarily easy, temporary alliances are common, and the family as an institution is unstable to a degree unsurpassed among peoples of Islamic faith.

563 * 181 834

Religion has an uneven influence on the population. The most important positions in the Moslem Church are held by religious leaders who have inherited their posts from a long line of ancestors and most of whom are related to the large landowners and officials who dominate Uighur society. Not surprisingly, therefore, the upper strata of Uighur society include the most ardent supporters of Islam. The poorer classes are indifferent

563 * 565 793

[21] Katanov-Menges.

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Kazak

Kazakhs is indicated by the name "Kazakh," which is believed to mean "a fugitive or masterless man who has separated himself from his tribe" (or overlord). The same name, modified by Slavic pronunciation, was adopted by the Russians, Poles, and Ukrainians who became the Russian Cossacks.

In the sixteenth century the newly formed Kazakh Khanate split into three hordes, forming a loose federation which united only rarely, under stress of war. This deterioration of the former unity was a result of the increased wealth of the Kazakhs, obtained by their conquest of some of the southern oasis regions from the Uzbeks in the sixteenth century, which made the individual tribal Sultans less dependent on the economic and political protection of the Khan. Of these three hordes, it was the easternmost, or the "Old Horde," whose grazing lands reached east of the present Soviet-Chinese border into Sinkiang.

During the eighteenth and nineteenth centuries the Russians began to penetrate into the territory of the Kazakhs and by the end of the nineteenth century had succeeded in colonizing the territory of the three hordes, except for the easternmost part of the Old Horde which remained under Chinese domination. Even after the drawing of a border line between the bulk of the Kazakhs in the west and the small splinter group in Chinese territory, however, many aspects of the common historical development continued, since the nomads were no respecters of national boundaries and migrated back and forth across the frontier which cut through their tribal lines.

The main grazing grounds of the Sinkiang Kazakhs are along the borders between Sinkiang and the Kazakh Soviet Socialist Republic and between Sinkiang and the Mongolian People's Republic. From the Tekes and Kunguz Rivers in the Ili region they range northeastward to the Chuguchak region and then southeastward along the Mongolian Altai. There are even Kazakhs on the other side of this frontier, under the sovereignty of the Mongolian People's Republic.

The Kazakhs are pastoral nomads, herding sheep, goats, horned cattle, horses, and camels. Felt tents are used in the summer, but

Kazak

*563 The Kazakhs are
361 pastoral nomads, herding sheep, goats, horned cattle,
231 horses, and camels. Felt kuts are used in the summer, but
342 most Kazakhs live in mud huts in the winter or, in mountain
221 country, in log cabins. Sheep and goats are the economic staple
[436] and serve as the units of exchange value. Poorer people live more
[262] on milk and cheese than on mutton; wealthier herd-owners eat
[291] more mutton. Sheepskins, tanned with the wool on them, are used for clothing; cotton textiles, used for lighter clothing or as a facing for the skin clothing, are acquired in trade. Felted wool is
[825] used to cover the round, conical-roofed tents. The horse, formerly important in war, is honored in Kazakh folklore for its beauty,
[276] bravery, and faithfulness. In modern times the wealthy keep herds of mares in order to be able to drink *kumis*, made by fermenting mare's milk.

*563 Like all pastoral nomads of Inner Asia, the Kazakhs have al-
361 ways had some acquaintance with agriculture. Rich men some-
463 times hire Uighurs or Chinese to cultivate grain for them on suit-
221 able land; on the other hand, poor Kazakhs, whose herds are not
241 large enough to sustain them, turn their herds over during the summer to richer clan relatives and work at cutting and storing hay or at cultivating grain or potatoes.

*563 Like other nomads, also, the Kazakhs do not wander planlessly.
221 Summer pastures belong collectively to a group of families form-
[618] ing a clan, identified by a common ancestor (real or fictitious);
361 these pastures lie within a larger territory in which jurisdiction
[592] is claimed by the larger unit, the tribe. Winter quarters more commonly belong to a single family, often the "large family" of several generations living together. The chief migrations are in spring, from winter quarters to summer pastures, and in autumn, from summer pastures back to winter quarters. The most hazardous migration is in spring, when herds are weak after the winter, when lambs are being born, and when spring blizzards may cause heavy losses.

Good winter quarters are much harder to find than good summer pastures; shelter and food must be in close combination. Hence the scarcity of suitable winter quarters rather than the amplitude of summer pastures determines the total population capacity of a nomad territory. In practice the wealthy families

[p. 130]

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Kazak

acquire the determining political power within clans and tribes and secure the best allocations of pasture. Disputes over winter quarters are the most common cause of quarrels between clans and tribes, and similarly the fact that good winter quarters are often on land suitable for cultivation is the commonest cause of friction between Kazakh or Mongol nomads and colonizing Uighur or Chinese farmers.

The economic development of the Sinkiang and Russian Kazakhs has not been uniform since the Soviet Revolution. The pastoral economy of the Sinkiang Kazakhs has not improved, but conditions have become worse where the Chinese authorities have permitted colonization of some of their territory by Uighurs or Chinese. On the Soviet side of the frontier, the traditional nomadic economy has been strongly modified. "Clan collectivism" has given way to socialist collectivism. Winter quarters and summer pastures are owned by collectives which are not necessarily formed out of kinship clans; the breeds of livestock have been improved; and agriculture has been developed in combination with the pastoral economy. In addition industrialization has been introduced on a very large scale, including coal and copper mining. In coal mining, particularly, a fairly large Kazakh labor force is engaged; and out of industry and the improvements in farming and herding have developed opportunities for higher education and technical training.

The Kazakh language belongs to the Turkic group of the Altaic family, and is closely related to other Turkic languages in Inner Asia, and to Osman Turkish. The language of Sinkiang and Soviet Kazakhs is identical. There was almost complete illiteracy among both groups until the Soviet Revolution. The small number of literates, mainly within the upper classes and the clergy, used the Arabic alphabet, which is unsuited to the phonology of the Turkic languages. After the Bolshevik Revolution a Latin alphabet was introduced, with the addition of a few special letters; this script was replaced in 1940 by the Cyrillic alphabet, again with the addition of a few special letters. The attack on illiteracy went slowly in the first years under the Soviet system. In 1931, 77 per

Kirghiz

The original home of the Kirghiz was on the upper Yenisei River. The oldest Chinese references appear to be under the name *Chienchun*, at about the opening of the Christian era. The tribal or clan name *Burut* appears to confirm their northern origin, and an ancient connection with the ancestors of the Buryat Mongols. In 840, Kirghiz war bands defeated the Uighurs in Mongolia, causing some of the Uighurs to move south into Sinkiang. In the tenth century the Kirghiz themselves were defeated by the Khara Khitai. A part of the Kirghiz then moved back to the Yenisei River, and a part started on a gradual migration southwest toward the region which they inhabit today, where they are mentioned by a Turkish source of the sixteenth century. Like the Kazakhs, the Kirghiz were conquered by the Russians in the nineteenth century, except for those who remained within the Manchu-Chinese hegemony.

563* 131 174

The Sinkiang Kirghiz officially number 65,248. Like those across the border, they are a mountain people. They are distributed from the Tekes Valley in the Tien Shan as far east as Aksu, and along the mountains west of the Sinkiang-Soviet border down to the Pamirs and the Karakoram Mountains.

563* 161 221 361 •

Like the Kazakhs, the Kirghiz are pastoral nomads; but they are Alpine nomads in contrast to the Kazakhs, who are steppe nomads. While some groups of the Kazakhs spend their winters in the protection of the foothills below the main mountain ranges, and while their winter quarters are owned by individual families, the Kirghiz establish their winter quarters on the banks of rivers and the whole clan occupies common winter quarters. Their summer pastures, unlike those of the Kazakhs, are high up in the mountains. Each clan moves freely up and down between winter quarters and high summer pastures, but is limited in horizontal movement by the presence of other clans in neighboring valleys. Basically, their cattle-breeding economy is the same as that of the Kazakhs, except that they own more horned cattle including yaks which are useful pack animals for mountain travel. They are considerably poorer in total number of livestock than the Kazakhs, but have somewhat more agriculture, some of it irrigated.

[231]

Kirghiz is a Turkic language, more closely related to Chaghatai

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[p. 133]

Kirghiz
Mongol

*563 Kirghiz is a Turkic language, more closely related to Chaghatai
197 Turkish and Uighur than to Kazakh. The same language is spoken
212 by the Kirghiz on the Soviet side of the frontier. Like the Kazakhs, the Kirghiz in Sinkiang are almost completely illiterate, and the only written form for the language is the Arabic alphabet; while in Soviet Kirghizia, illiteracy has decreased sharply with the introduction of the new Kirghiz alphabet, originally based on the Latin script but now using an adapted Cyrillic script.

Like the Kazakhs, the Kirghiz are nominal Mohammedans but with strong shamanistic holdovers. Radlov, a century ago, maintained that they considered themselves to be exemplary Moslems and were less tolerant of non-Moslems than the Kazakhs. This is evidenced in their folk literature in which the struggle against nonbelievers plays an important role.

*563 *Mongols.* The Mongols of Sinkiang, numbering some 63,000
101 people, are badly split up and unevenly distributed in widely
361 separated sections of the province. The largest concentrations are in the Chuguchak and Ili administrative regions, in each of which they number almost 25,000. Another group totaling about 13,000 is found in the highlands of the Kharashahr region. There are a few along the northeastern section of the frontier between Sinkiang and the Mongolian People's Republic, and other scattered fragments in the northern part of the province.

*563 The area most clearly dominated by the Mongols is along the
131 western end of the frontier with the Mongolian People's Repub-
361 lic. Yet the Mongols in this region constitute only a small fraction of the total number in the province, while the areas in which they are most heavily concentrated, such as Chuguchak and Ili, are in turn dominated by Kazakhs.

*563 The geographic fragmentation of the Mongols is explained
361 largely by their historical vicissitudes. They are divided into three
174 major tribal groups: (1) the Western Mongols, who include the Ölöts, the Torguts, and the Khoshots; (2) the Chahar Mongols, and (3) the Urianghai Mongols; but the political units do not
*563 correspond with these tribal divisions. The Mongols are adminis-
631 tratively organized into three leagues and two special groups.

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1
Chinese

lem faith, have also settled down in Sinkiang. Many were first placed in Sinkiang by the Manchu Emperor Ch'ien-lung after he had crushed the Jungar Mongols in the eighteenth century. Later other groups of Chinese Moslems sought refuge in the area as the aftermath of Moslem uprisings in the northwestern part of China proper. These are the Dungans (in Chinese transcription, T'ung-kan). Most of them were from Kansu Province, some from Ninghsia, others from Shensi.

So important is the religious factor in distinguishing between Moslem and non-Moslem Chinese that often they are considered as two distinct peoples. In Sheng Shih-ts'ai's classification the main body of Chinese are designated as "Han" and the Moslem Chinese as "Hui." The former number some 202,000, and the latter 92,000. The term "Hui" is short for "Hui-hui"; and, although it derives from a medieval transcription of the name of the Uighurs, it is applied to all Moslems. The term "Dungan," for the Chinese Moslems — used invariably by the Russians in Tsarist times, and also in the Soviet literature dealing with the small colonies of Moslem Chinese in the Kazakh and Kirghiz Soviet Socialist Republics — is of Turkic origin. Its meaning is obscure, but it may mean "the returners." This etymology is supported by the folk tradition that the Chinese Moslems are the descendants of mercenary troops who entered China from Inner Asia and later settled down and took Chinese wives. Thus when they were moved westward again, into Sinkiang, in the eighteenth century, they were said to be "returning" toward their ancient homes.

Like the main body of Chinese, those of Moslem faith are to be found in many cities of Sinkiang but chiefly in those in the northern part of the province. They are also important in the caravan trade, in the running of inns and caravanserais, and in the military forces. Some have also taken to the land.

Enjoying a virtual monopoly of the provincial administration, the non-Moslem Chinese have upheld the bureaucratic tradition of scholarship and learning. Apart from the official class, however, the Chinese in Sinkiang appear to be no less illiterate than those in the rest of China. Illiteracy is especially high among the

In this situation, an important aspect of the mentality of the ruling bureaucracy was the habit, among English-speaking officials, of referring to the non-Chinese peoples of the province in true sahib style as "the natives." That political careerists regarded Sinkiang as a juicy melon to be sliced was further indicated by a comment made by a former high official in the provincial administration:

> One might say that China is like a bankrupt family, which is so embarrassed financially that it can hardly continue to exist, but whose ancestors, fortunately, have left it an estate in the west. If need be, there is still this vast country to fall back on.[28]

In this period the dominant trend of Chinese policy was to disregard the possibilities of securing the adherence of Sinkiang to China by the consent of the peoples of Sinkiang, and to rely instead on a show of force which was formidable for the day but not backed up by the probability of reinforcements for the morrow.

Russians. The 13,400 Russians living in Sinkiang derive almost entirely from *émigrés* who fled from the Bolshevik Revolution of 1917 — most of them during the years 1919–1921 — or from families that were already in Sinkiang when the Russian Revolution broke out. This was a period of intense civil strife in the Semirechie region, now part of the Kazakh S.S.R., where Cossack bands led by Annenkov, Dutov, and Bakich held positions along the frontier until the collapse of Admiral Kolchak forced first one group and then another to cross into Sinkiang. Here they were disarmed and given the choice of remaining in the province or proceeding farther east.

Most of the Russians live in a few urban centers like Kulja, Chuguchak, and Urumchi. As the group with the highest average

[28] Aitchen K. Wu, "Will China Lose Its Far West?" *Asia*, XXXIX (1939), p. 675.

1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Great Russians

*563 of technical training in the province, the Russians have been use-
● 361 ful both in time of peace and in periods of internal strife. They
648 have served as automobile drivers and mechanics, aided in the
463 training of provincial military forces, and made use of their mili-
tary experience in actual combat. Their participation in the military struggle on the side of Sheng Shih-ts'ai was an important factor in his victory over Ma Ch'ung-ying in 1934. On this and other occasions, travelers and reporters on the scene, not to mention writers thousands of miles away, have often suggested or flatly stated that these Russians were Soviet Russians rather than White Russians. Both the extent of Soviet influence in the province and the characteristics of Soviet methods of operation have been distorted by such reports.

*563 During the period of Yang Tseng-hsin the Russians in Sinkiang
648 managed to get along fairly well. They encountered hard times in the interval from the death of Yang in 1928 to the establishment of Sheng's authority in 1933–1934, and again after his turnabout in policy in 1943. Normally, they lead an existence much like that of other Russian *émigré* communities in China — which means that they have their own organizations, publish their own newspapers, and otherwise attempt to preserve their cultural identity. In general they accommodate themselves to shifting political tides in so far as these do not threaten their very existence. It was a measure of their disquietude that so many of them threw their support behind the program of the Kulja group in opposition to the Chinese administration.

Although the Sinkiang Russian community owed its original formation to the anti-Soviet feeling of its members, this attitude has been considerably tempered with the passage of time, especially as a new generation, not directly involved in the struggles of the civil war period, has begun to assert itself. In line with changes in attitude taking place in many *émigré* communities throughout the world, a growing number of Russians in Sinkiang have taken advantage of the new Soviet policy toward expatriates to identify themselves with the U.S.S.R.

There is now a question whether the Russians in Sinkiang are

*563 in either agriculture or trade, those in the Ili area were established as military colonists. One garrison consisted of Solons from 167 the upper course of the Nonni River in Northwestern Manchuria, 174 famed for their skill in archery. The Solons were regarded by the Manchus as a valuable auxiliary tribe, but their original language, as still spoken in Manchuria, is different from Manchu, though related to it. Another garrison consisted of Sibos, from Central Manchuria, who were often employed in the province as scribes and clerks. The Sibos are also not regarded as "true" Manchus. They appear to be of captive or semislave origin, and were perhaps a tribe akin to the Manchus who resisted Manchu unification at the beginning of the seventeenth century. They had a reputation for not succumbing to Chinese influence and for retaining command of their own language and customs. Both groups were given rich lands in the Ili Valley, the Solons on the right bank of the river and the Sibos on the left bank.

*563 During the 1911 Revolution most of the city Manchus in Sin- 174 kiang were massacred, but the village communities defended 161 themselves and survived. At present the Solons number 2500 and • 361 the Sibos 9200 out of the total number of "Manchus" in the prov- 101 ince. With the exception of some 1700 in the Chuguchak region, virtually all of those classed as Manchus are in the Ili Valley. Here they continue to predominate in a few villages on either side of the river in territory that is predominately Kazakh or Uighur.

*563 For the most part, the Manchus live by agriculture — though 241 this is supplemented also by sheep raising and hunting. To a con- 231 siderable extent they have succeeded in maintaining their tradi- 191 tional way of life, even to the point of preserving their military ability. Nevertheless they are also in the forefront of current developments in the province. Many speak other languages beside their own, including Russian. At one time there was even talk among them of replacing their Manchu writing with a script based on the Latin alphabet. The Sibos in particular have been highly praised for distinguishing themselves in carrying out tasks assigned them by the Kulja regime, such as delivering grain and clover.

1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Uzbeg
Kazan Tatar

*563 197 174 economy. They absorbed many elements of the higher Iranian culture which they had conquered, to such a degree that for a time Persian was the only language in which literature was written and in which the courts functioned; though the Turkic Uzbek language prevailed over Iranian as the language of the common people.

*563 648 101 In the nineteenth century, most of the territory of the Uzbeks was conquered by the Russians. Several Khanates remained nominally independent, but were actually in a vassal relationship to Russia. After the Soviet Revolution the Uzbeks first formed part of the Turkistan Soviet Republic, and later were reorganized in the Uzbek Soviet Socialist Republic, a constituent Union Republic of the Soviet Union. The Uzbeks comprise the majority of the population in their own Republic. They live also in scattered groups in the Tajik, Kazakh, and Kirghiz Soviet Socialist Republics, and in northern Afghanistan as well as in Sinkiang.

[197] Uzbek is a Turkic language, but it has become strongly Iranicized in the cities. Actually there are two Uzbek languages: the Iranicized city Uzbek, and the more purely Turkic country Uzbek.

[779] While the Uzbeks are Sunni Mohammedans, the mystical teachings of the Sufis were of considerable importance in their religious development.

*563 161 ● 361 101 871 *Tatars.* The Tatars in Sinkiang number less than 5000 people. More than four fifths are concentrated in the two cities of Kulja and Chuguchak. Some are descendents of Tatar traders who settled in Sinkiang in the days of the Tsar. Others derive from anti-Soviet refugees who entered the province after 1917. Despite their small numbers they exercise considerable influence, as the group with the highest average of education among the Turkish-speaking peoples.

*563 174 Most Tatars come from the Volga region which today comprises the Tatar Autonomous Soviet Socialist Republic. They are the descendants of the inhabitants of the Kazan Khanate which was formed in 1438 on the territory of the former Volga Bulgarian Empire as a result of the collapse of the Golden Horde.

566
households of *chakars*, from whom he claimed both labor services 312
and rent in kind. 423

When the water finally gets to the field, its allocation to the
cultivator is calculated in terms of the flow for a certain number 312
of hours, according to the width and depth of the canal. Millers 624
have the right only to run water over the wheel, and must then 578
return it to the canal. Such matters, together with the maintenance 691
of registers and the supervision of upkeep, are under the
authority of an official called the *mirab*, who is locally elected, 661
which means that in his election the locally influential families 423
usually determine the choice. In addition, Moslem religious officials have certain traditional rights, especially of adjudication. Within localities, disputes are most frequent in the spring, when each cultivator is eager to be the first to get water on his land. Between localities, the most important disputes are between upstream and downstream communities. Disputes have been going on for twenty-five years between Yarkand, which is big and powerful, and Merket, which is smaller but rich in the cultivation of cotton. Quarrels can be carried from lower to higher authority. A dispute between the villages of Punak and Malihalihan, in the subdistrict of Chira, was carried up to the district administrator of Khotan, who decreed that for two days each month in February, April, and June Punak should turn over its flow of water to Malihalihan. The intervention of higher authority is a traditional opportunity for the collection of bribes by Chinese officials.

Oases vary greatly in size but closely resemble each other in 361
structure. Every oasis has a village or town, sometimes a walled 443
city at its center. Larger oases may have several such towns. 463
These centers are called "bazaars" and serve as market places for farm produce. In the larger bazaars there are also artisans such as blacksmiths, carpenters, coppersmiths, cobblers, and wheelwrights. Smaller bazaars, which cannot support many permanent shops, have their market day on different days of the week and the merchants and artisans visit them in rotation.

Around the bazaars are the farms, each with its own home- 361
stead. An important function of an oasis bazaar is the distribution 241
244

of night soil to the farms as fertilizer, and the farms which are nearest to the bazaar and therefore receive the most night soil form a zone of intensive garden cultivation producing vegetables and fruits for sale to the nonfarming population. In Kucha, a fairly large oasis, fertilizer is generously applied within a radius of five miles from the district city. Within this zone there is one orchard of seventy-five acres which produces apricots as a cash crop for the market. Beyond this inner zone, the amount of fertilizer applied decreases rapidly, and two other zones may be distinguished. In the near one rice, corn, wheat, and cotton may be grown and wheat and corn, when manured, may be grown in rotation. In the third zone practically no fertilizer is used and here hardier crops such as millet, kaoliang (sorghum millet), and potatoes are planted, and fallowing must be practiced. When some fields must lie fallow, the small farm is at a great disadvantage in competition with the large farm. In this zone the cost of transport to market rises rapidly, and the price of land falls.

Beyond this third zone there is usually no water and the desert begins abruptly. Sometimes on the fringe of an oasis, however, there is a thin zone of grazing. Sheep are pastured here, and at the edges of roads, and in land within the oasis too rough for irrigation. Sheep are also pastured in a few places in the scrubby land where dying rivers reach the desert. The shepherds are the Dulani, a people of uncertain but probably nomad origin who live a gypsy-like life and keep apart from the settled Uighurs of the Tarim oasis. Both Uighurs and Dulanis breed a sheep which is better for mutton than for wool.

Most food is consumed in the oasis where it is grown, though some oases have a surplus for sale while others are not self-sufficient. The diet of an Uighur villager is largely cereals. The consumption of sugar, fats, and meat is meager except among the wealthy, and there is practically no milk in the diet. The daily calory intake of an adult villager, as estimated in Khargalik in 1943, was 1215 calories of wheat flour, 1215 of corn flour, and 150 of mutton.

361

Triangle

Panoramic view of a typical settlement in the verdant Tekes valley, where cultivation is possible. For the rest there are the grasslands.

The houses in the valley are of log and mud. The summer grazing grounds are on the steep hill at the left.

Triangle

342

[p. 32 (c)]

had come to the ears of Lieutenant-Colonel P. T. Etherton, local British Consul-General and Political Resident, who made haste to point out "that the advantages to be gained were out of all proportion to the danger incurred. . . ." The Titai is said to have agreed, the Russians are said to have been "checkmated," and (unsaid) the industrial development of Kashgar was retarded for another stretch of years. This is a sample of the sort of thing that has long been holding back Sinkiang development.

Yet it is doubtful whether the tribesmen of the Sinkiang steppes and oases spent much time yearning for progress as such. They clung to their time-honored ways, and a thousand years more or less seemed to bring little change or concern. For Sinkiang did have color and charm —charm especially of a human, a warm temperament. A perfect host might sometimes put his wife or pretty daughter at the disposal of an overnight guest but paradoxically the modesty of a woman was protected by a face veil. A wealthy khan might expand his harem until it almost rivaled that of Yakub Beg, self-made "King of Kashgar," who maintained three hundred favorites in state and always took at least four with him on his trips to outlying areas. At Sinkiang merry-makings, as befitted a nomad's paradise, mare's milk was quaffed with gusto and horse meat was regarded an expensive luxury. A fortune-teller was always ready to deal out prosperity for the throng of a local bazaar; somewhere near by a tambourine would jingle merrily; and a samovar was usually singing its own happy song. Uighur, Mongol, Kazakh, and Son of Han, all and more, mingled, yet maintained their own traditions; and religion ran the gamut—from Mohammedanism, Lamaist Buddhism, and ancient Manichaeism to Christianity.

But in the old Sinkiang, as has too often been the case elsewhere, along with the enchanting and the bizarre there were poverty, cruelty, and crime. The Sinkiang peasant in most cases made his home in a dirty, mud-wood hovel or, on the steppe, in a primitive, tent-like abode. It was at times hard going for him to scrape up enough food on which to feed himself and his family, and often he took to begging and to thievery, only to be apportioned harsh punishment. It was not unusual for a servant, caught stealing, to have his fingers or part of his tongue

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER V

KASHGAR

ONE'S first impression on arrival at the Consulate General is of greenery and shade; of limes and acacias, willows and planes and fruit-trees of all kinds; of tall bushy poplars rising like a wall against the sun, and slender poplars with little white-backed leaves which flutter silently in the faintest breeze like the waving of fairies' hands; of confused gardens on three different levels, with an orchard and a vine-pergola and a little meadow and a dense thicket of Babylonian willow and a pond with lotuses in it and a carved Chinese summer-house, all mixed up with trees and an amazing riot of flowers and vegetables. The house itself is comfortable enough, expecially after the long pilgrimage over mountain and desert which leads to it; the bedrooms are perhaps a little inadequate, according to English ideas at any rate, compared with the magnificent hall, dining-room and drawing-room, but the latter certainly impress Chinese and Russian visitors with the dignity of the British Empire. So does the imposing gateway flanked by a long line of clerks' quarters on one side and by the office buildings on the other. But the glory of the Consulate-General is undoubtedly the terrace along its north-western side. The approaches and south-eastern façade of the house afford no inkling of the view of which a first glimpse is obtained through the French windows of the drawing-room. Stepping out on to the long terrace with its sundial and parapet of sun-dried brick, you find yourself on the top of a low bluff looking out over the wide shallow valley of the Tümen River. Immediately below you are the trees of the lower garden and its enclosing wall; then comes a narrow road-way with country people going to and from the busy town all day long; beyond it a patch of melon-beds and willow-fringed rice-fields, into which from the left juts a promontory of river-bluffs crowned with houses and

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

• 361 trees and at the very tip a small mud-built shrine. Then comes the winding river, brimming in summer with the melted snows of the Tien Shan. On the further bank more rice-fields and a line of loess bluffs, below which here and there nestle cottages and water-mills buried in willows; beyond, trees and farmsteads stretch away to the northern edge of the oasis five miles distant, where in stark contrast a great sweep of gravelly desert slopes down from the curiously-corrugated foothills of the Tien Shan.

000 What a joy that terrace was! The bedrooms all opened on it, or on a small verandah just above, in which I slept in all but the coldest weather. How pleasant it was, as one sipped one's early tea, to watch the sunlight flood the valley and listen to the various noises of the morning as they floated up from field and homestead, the harsher ones softened by distance; birds twittering, cocks crowing, women calling to one another, donkeys braying, boys singing, dogs barking, cart-wheels creaking and, on Wednesdays, the musical wailings of women worshippers at the little shrine of Sultan Buwam down by the river; best of all, that peculiar sound which for us seemed to hold the very essence of Kashgar's charm—the note of the millers' horns as they called to their customers to bring their grain for grinding. It is the horn of a mountain-goat that the miller of Kashgar winds for this purpose, and to us the gentle sounds which floated up in the morning from the little mills by the river were as the

Horns of Elf-land faintly blowing.

In the evening, too, the terrace was a favourite haunt, when the river-bluffs opposite glowed with the sun's last rays and pearly clouds floated over the far-off Tien Shan; when the patter of ponies' and donkeys' feet and the voices of the villagers riding home from market came up from the road beyond the garden, and the call to prayer echoed along the valley from the mosques of the city. But if the view from the terrace was wide, that from the roof of the tower was, or could be, immense. Perfectly clear weather is, alas, rare in Kashgaria owing to the fine loess dust which almost always slightly thickens the atmosphere; but at two seasons of the year, early summer and late autumn, the atmosphere in the mornings could be as clear as crystal and the farthest mountains plainly visible from the top of the tower. And what a panorama they made, in November at least when the leaves were off the trees which

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

very well, and the negatives of it which I took up with me to-day were most useful in enabling me to identify the various peaks. Again I spent three hours on the top, mapping and photographing, but this time there were no contretemps on the way down and we returned to camp before sunset. D. and Nazaroff have had a good day too. They went out shooting rock-pigeons this morning and got two each, and in the afternoon D. gave a tea-party to the Kirghiz women and children of the valley. This has caused great excitement. Seven women and two children came, all there are in the valley, bringing their own wooden bowls like school-children their mugs to a treat. D. had plenty of bread baked for the occasion in one of the *aq-ois* and had also made some drop-scones herself; she bought quantities of rich yaks' milk in the morning and used up in the tea most of our remaining supply of sugar, which the ladies with squeaks of delight scooped with their fingers out of the bottom of their bowls.

Khantereh, 21st October, 1922.

All the Kirghiz, including D.'s guests of yesterday, came to see us off this morning and seemed genuinely sorry to bid us adieu, begging us to come again next year. The Chopkana pass proved 11,500 feet high and fairly easy, though loaded camels could not have crossed it. At the top, under the crags of Kaying Beli, I went after a covey of snow-cock, which the Kirghiz call *ulai*, but they were far too wild. This bird seems to be the same as the *rām chikor* of the Himalayas, and is the size of a bustard; he is a true partridge and is marked like a chikor, but, living like the ptarmigan on or near the snow-line, he has more white about him. His bill is curved like a hawk's, very curious in a partridge. Just below the pass on the north side is the highest summer *yailāq* or camping-place of the Kirghiz, a pretty "alp" with firs; there was nobody there, but a mile further down at Ui-chi we found small crofts and tents and three or four families of Kirghiz. Two of the women wore most wonderful head-dresses, peaked fore and aft and garnished with red embroidery, quite different from the flat-topped turbans of the ladies of the Pamirs. Apparently only the richer ones wear this curious head-dress. All the Kirghiz crowded round D. for medicine; her daily "sick parade" has become quite an institution and is probably the chief reason of our popularity.

The Chopkana people have brought down an *aq-oi* for us to the little apricot grove by the bridge. We have come down 3,000 feet from Kaying and 5,000 from the top of the pass, and the warmth in this sheltered spot is delightful. To-morrow the caravan goes to Saman only, as we want to reconnoitre the Achiq Jilgha, a side-glen at the top of which I am told there is a pass leading over the Gez River and the main winter road between Kashgar and the Pamirs.

The problems of travel in the wilds have been enormously simplified for us on this pioneer trip by the admirable behaviour of our men, all of whom work splendidly so that everything runs with clockwork precision. Our programme on an average march is as follows. At seven Ahmad Bakhsh brings tea to our respective tents, shortly followed by Yakub and the tub. Yakub has had the bath-water simmering in its oil-tins on his own particular fire since the night before; the same tins provide the hot water required in the kitchen. By

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

very nearly caused a stampede of the entire cavalcade. A little further on we rounded a corner and came upon the real Sinkiang Army, cavalry and infantry, whose buglers set up a wild fanfare; uniformed aides-de-camp and black-coated Chinese secretaries met us bowing with their masters' red-paper visiting cards and next moment, dismounted, we found ourselves shaking the limp unaccustomed hands of the local hierarchy. These included the Magistrate of Yarkand, an alert and intelligent Cantonese; the Commandant of the Garrison, an ancient Yunnanese General in a cream-coloured silk shirt, with a head, as D. puts it, positively waggley with age; a speechless Captain in a tightly-buttoned greatcoat, and one or two Assistant Magistrates in skull-caps and Chinese civil dress.

(From a letter of D.'s dated 29th October, 1922.)

This morning (Sunday) I went to the Mission Church and came back through the bazaars. Some of the types I saw were extraordinary—strange wild-looking men in square fur caps and ragged clothes, with Mongol faces and the eyes of people without minds! Shrivelled old men and women, mere heaps of rags, crawling about the streets. Fat Begs, picturesquely dressed in black tunics and trousers and long boots, with wonderful striped coats over all. Veiled visions with little fur-edged velvet caps, old Chinese men with brown walnut faces, and terrific Chinese babies like small lumps of dough. What it will be like on market day I can't imagine, for I am told most extraordinary types come in from the deserts and marshes round Yarkand.

Yarkand, 5th November, 1922.

Yarkand is a much larger but less effectively-situated city than Kashgar. It is all on the flat, and there is no river across which, as at Kashgar, you can obtain a *coup d'œil* of the town and its walls. All you can see from outside at any one point is a section of the massive ramparts, in good repair round the New City but somewhat dilapidated round the adjacent old town; suburbs with long straggling bazaars further confuse the view. Once inside the walls, however, you are struck by the size and spaciousness of the long roofed bazaars, far better-built than those of Kashgar, and by the quaint "bits" and picturesque corners at every turn, of which glimpses are caught through every second doorway; courtyards of humble dwellings, inns, corners by ponds with tumbledown wooden houses and weeping willows drooping over them, eating-shops and groceries, smithies and old-clothes shops and carpenter's shops, and everywhere masses of picturesquely-garbed people. The most remarkable sights in the streets are the beggars, positive miracles of grotesque raggedness and boniness. But Yarkand, though delightful at this season, must be hot and unhealthy from June to October; there are many flies and mosquitoes about still, and malaria (not a bad kind, however) is rife. The universal cretinism is distressing; every fourth person one meets has goitre. This is undoubtedly due to the bad water drunk by the people; although two large rivers come out of the mountains quite close to the city, the Yarkand and the Tiznaf, no attempt has ever been made to bring their waters regularly to the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

town by canals, and the water-supply of Yarkand consists solely of the scores of semi-stagnant ponds dotted all over the city. These are filled up but once a year when the Yarkand river is in flood and they can be replenished with the overflow from the irrigated fields outside the walls; they do not look as if they were ever cleaned out from century to century, though I suppose they must be occasionally.

The countryside round Yarkand is delightful, though perfectly flat and not broken up by streams with high loess bluffs as in the Kashgar oasis. The farmsteads, mills, wayside shrines and village bazaars are built almost entirely of wood, but the houses and barns are not flimsy card-house affairs like their counterparts in the Kashmir Valley; they are solid, comfortable-looking and satisfactory, like old English farmsteads. Everything is old, long-established, peaceful and prosperous; the well-timbered countryside with its broad fields, brimming canals and farms teeming with cattle, horses, sheep, goats, donkeys, poultry and rosy-cheeked children suggests a kind of Asiatic Holland.

Yarkand is if possible even more "Central Asian" and remote than Kashgar, owing to its greater distance from the Russian frontier and therefore from Europe and "civilization," and an even more astonishing diversity of races is represented in the streets, including the following: Andijanis (Mussulman Russian subjects from Ferghana); Badakhshis (from Afghan Badakhshan); Baltis (from the southern valleys of the Karakoram); Bokharans; Chinese; Chitralis; Dulanis (aboriginals from the Yarkand River valley); Gilgitis (mostly freed slaves or their children); Kanjutis (men of Hunza and Nagar); Kashmiris; Kirghiz; Ladakhis (from Little Tibet); Pathans, Afghan and British; Punjabi Hindus; Punjabi Mussulmans; Shighnis (from Roshan and Shighnan, Upper Oxus); Sindhis (moneylenders from Shikarpur); Tajiks (from the Chinese Pamirs); Tungans (Chinese Muhammadans from N. Sinkiang and Kansu); Turkis; Wakhis (from Wakhan and the valleys of the Hindu Kush).

Of these the Turkis form the great bulk of the population; the Chinese are comparatively few, and are confined to the officials and their hangers-on, a few Tientsin merchants and some petty shopkeepers; the Tungans are mostly traders; Kirghiz and Tajiks come in from the mountains and Dulanis from the down-river marshes. All these are Chinese nationals; the rest are "travellers" or "men from over the mountains" (*dawan-āshti*) *i.e.*, foreigners, of whom the Andijani and Bokharan Russian subjects are represented *vis-à-vis* the Chinese by their own headman or *Aqsaqal*, while the Badakhshis, Baltis, Chitralis, Gilgitis, Kanjutis, Kashmiris, Ladakhis, Pathans, Punjabi Hindus and Muhammadans, and Sindhis look to the British Aqsaqal and his *naibs* or assistants for each community.

Posgam, 11th November, 1922.

We have at last escaped from Yarkand and are bound for the ancient Kingdom of Khotan. Our caravan now consists of the tarantass and four Chinese carts drawn by two horses each (except on marches where the road is heavy with sand, when one or more extra horses are engaged for each cart at a shilling a day each). The hire fixed for each two-horse cart was 20 Kashgar taels or about £3 for the journey to Khotan. The tarantass with our own horses in it we

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

told us that Great Old Father Ch'en, who had been for six years Magistrate of Khotan, was responsible for the edifice—a kind of mausoleum of his official ambitions. The inscription told of the mighty deeds of Ch'en, how he had built schools and temples and repaired roads, how he had girdled Khotan New City with walls and acted justly in the sight of men. Finally the names were given of those who had sent petitions to Urumchi praying for the retention at Khotan of the said Great Old Father. Within the building as we sat drinking ceremonial tea provided by our absent host in a room decorated with pleasing frescoes, Chu translated to us a Chinese poem which adorned one of the walls. It told how a certain Emperor of the T'ang Dynasty summoned his Prime Minister, one Hsü, and said to him, "Hsü, thou art the most faithful and the most honoured of my counsellors, yet there are men who speak ill of thee, and complaints have reached mine ears. How is this?" Hsü prostrated himself and replied (but in far more flowery terms), "Sire, the floods of spring are welcome to the farmers, but travellers speak many hard words of them; the moon of autumn is loved of lovers, but robbers like her not." The Emperor, understanding, bade his minister arise, and Hsü basked once more in the full radiance of the Imperial countenance.

I am told that Ch'en was a strong and severe Magistrate; he had a habit, among others, of hamstringing thieves which resulted, towards the end of his time, in the almost complete boycott of Khotan by the light-fingered fraternity. Officials of this type are unpopular the world over, not least among the very classes whose property they protect. Town walls, again, are not appreciated by the inhabitants of Sinkiang as they ought to be, owing to the fact that forced labour is used exclusively in their construction; they are in fact "public works" in the fullest sense, in that the public has to work, and work hard, to make them. One can guess that complaints began to reach the ears of the Governor at Urumchi and eventually resulted in the replacement of Ch'en, who has doubtless ever since regarded himself as the victim of intrigue—hence the little story which adorns the walls of his drawing-room.

Khotan, 25th November, 1922.

Khotan is not a large town, but it is busy and prosperous and makes the most of itself to the traveller. You come first to the "New" or Chinese city, which is square and measures about half a mile each way with massive walls in good repair and bastions crowned with pagodas along them. Here are the Yamens of the officials, the barracks and magazine, the Taoist temple and several streets of shops. Then, passing under a gateway in the walls in the middle of the main bazaar, you find yourself in the Old City, which, unlike Kashgar and Yarkand, consists of one long, winding, up-and-down bazaar, well-roofed throughout, with an irregular fringe of town on either side all mixed up with private gardens, mosques, cornfields, open market-places and cemeteries. Old Badruddin's house where we are staying is right in the middle of the most crowded part of the bazaar, and yet you can escape through the orchard into a lane among cornfields leading into the open country. I am ensconced in a grand room looking on to the garden, with numerous real glass windows and shutters to them, a fireplace and a Russian stove as well. D. chose

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

Khotan, 28th November.

The name of Stein is well remembered in these parts among Turkis and British subjects alike, and all antiquities other than gold brought in by the "Taklamanchis" or treasure-seekers of the Takla Makan are regarded as his property and to be kept for him. I heard many stories about the great explorer; how in the dreaded Qarangu Tagh or "Dark Mountains" south of Khotan he bridged an abyss with wire and thus pulled himself and his party across; how in the same mountains he was laid up with frost-bite and would have perished if help had not been obtained from the Leh road, and so on. One episode, probably trivial enough if it occurred, appears to have particularly impressed the Khotanis. It is related that a domed tomb was discovered by Stein completely buried in sand, only one small aperture giving access. This was too small for Stein himself to enter, so he called for volunteers, but none of his local men dared to go in. Finally the Indian surveyor, Ram Singh, stepped (literally) into the breach. He squeezed himself in, and when he came out again some time later he was blind!

Our journey from Khotan to Keriya and back was of the nature of a dash on business, and my letters contain little of interest to the general reader. The second time we visited this remote part of the world, in the spring of 1924, we were able to spare some time for seeing the country and studying its people; on this occasion we travelled straight to Keriya (103 miles) in four marches, stayed there three days and returned to Khotan in another four days. We used pony transport for this trip, the desert road being too sandy for carts. We marched the first day 35 miles to a lonely desert inn called Beshtoghraq Langar, or "The Inn of the Five Desert Poplars," passing, twenty miles from Khotan, through the headquarters of the flourishing new district of Lop.

The Inn of the Five Desert Poplars proved a grubby, desolate little collection of mud hovels islanded in the sand-dunes of a belt of desert 25 miles wide; but our next halt, Chira, was a pleasant township positively buried in orchards. At this half-way house between Khotan and Keriya we were met by the British Aqsaqal of the latter district, a charming, courtly Afghan of great local prestige and considerable substance called Ghulam Muhammad, who insisted on our staying in a comfortable house belonging to his Turki wife, a Chira lady. Next day, near Domoko, an amusing and instructive little incident occurred. We were hacking peacefully along with Murad Qari and a couple of orderlies, when we noticed a crowd of people in the fields a couple of hundred yards from the road, and thought we would go and see what was happening.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

his headquarters. Still more surprising, he greeted us in halting but recognizable English, a language which he told us he had learnt as a student at Peking but had since had little opportunity to practise. His Russian, we understood, was much more fluent, as he had been attached for a year to the Chinese Consulate at Irkutsk before the Revolution. Mr. Chiu was one of the few specimens I came across of official Young China in the exile of the Far West; others included Mr. M. Y. Tao, Foreign Affairs Secretary to the Tao Tai, and three different Postmasters of Kashgar. I had had no previous experience of the ex-student class, and I must say I was most favourably impressed with their manners, intelligence and capacity.

Merket, though the centre of a large and growing oasis, is merely a big market-village nestling under the lee of a low range of sand-hills crowned with mud-built shrines and tombs. The people belong to a race of unknown origin called the Dulanis, who interested me very much. Sir P. Sykes says they are akin to the Kirghiz of the mountains[1]; but in my humble opinion they have no connexion with that race, and are probably indigenous to the marshes and jungles of the Yarkand (Tarim) River between Yarkand and Aksu. They differ from the Kirghiz in facial appearance, physique, mentality and habits even more widely than from their neighbours the Turkis, with whom at any rate they have intermarried to a certain extent. The only common characteristic I noticed in the Kirghiz and the Dulanis was the freedom accorded by both to their women, who not only mix freely unveiled with the men but do most of the hard work for them; and this is probably only a superficial resemblance, for the status of women among the Kirghiz is directly connected with their nomadic life. The Dulani women are remarkably good-looking and vivacious in the Southern European style and, as Miss Sykes noticed, eat, dance and sing with the men at entertainments which often last the whole night long—gaieties quite foreign to the quiet, Northern, rather staid Kirghiz. A vivid impression was made on us both by a handsome young village woman we talked to one afternoon, who might have been own sister to the subject of one of Miss Sykes' most charming photographic studies. As we sat on a bank near the western edge of the oasis looking out towards the golden dunes of the Takla Makan, she passed us carrying a sick lamb in her arms to the little farm buried in trees that

[1] "Through Deserts and Oases of Central Asia," p. 241.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

of the servants and baggage round by the Ghijak Pass to the north, while D. and I with two orderlies, a couple of Kirghiz guides and little else but our toothbrushes, crossed the Kizmak. Each party spending a night on the way, we were to meet the baggage at Chat in the Qaratash Valley, six miles above the great gorges down which we hoped to pass.

Before carrying out this plan we halted a day at a croft called Chong Terek or the Big Poplar, a couple of miles up the Chumbuz Jilgha. The day was spent by me in surveying the lower part of the Chumbuz valley and by D. in doctoring the Kirghiz, baking scones and hunting chikor and pigeons. We were still, at 8,000 feet, among agricultural Kirghiz, and we did not like them nearly as much as the pastoral inhabitants of the higher levels. The people of the lower Chumbuz Jilgha seemed to us a mongrel mixture of Turki and Kirghiz, combining the laziness of the former with the untruthfulness of the latter and lacking the good qualities of either. The women, too, D. said, were more like the sophisticated product of the plains than the handsome, fearless, busy ladies of the lofty grazing-grounds. We found ourselves among the latter kind once more at the Kizmak pastures near the head of the Chumbuz Jilgha, which we ascended on 9th April while our caravan went round by the Ghijaq Pass. The tents of the Kizmak Kirghiz were pitched at an elevation of 11,100 feet, on a steeply-sloping strip of land under high red sandstone cliffs beside the partially-frozen stream, and the place swarmed with a picturesque medley of men in huge fur-rimmed caps, women in their quaint turbans, children, yaks, ponies, sheep, goats, dogs and cats. A large *aq-oi* full of warm-tinted rugs and other Kirghiz "furniture" was hastily vacated for us, the tiny bath-tent we always carried on these occasions was put up outside, and we were soon comfortably settled. It was still early in the afternoon, and the ladies soon had D. out; armed with her medicine-bottles she visited each of the other tents in turn, bathing sore eyes, anointing neglected cuts and badly chapped hands and prescribing for the universal indigestion caused by the rock-like bread and masses of sour cream the Kirghiz indulge in. Her description in a letter of the scene in the last *aq-oi* she visited is delightful. "I sat on the floor," she says, "tying up a woman's badly-cut knee, while three others stood round holding out their dresses as a screen from the male inmates of the tent; in the middle, over the

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

like they had never seen before. They were particularly impressed by the gold in my teeth; they asked D. about it, evidently thinking it was a kind of ornament. They also asked her what my other wife was like, and whether she never travelled. D. explained that in the West men had only one wife at a time, whereupon they exclaimed "Aren't you lonely?"

In this country nomadic and settled Kirghiz are mixed, not separated by an uninhabited belt and a distinct difference in level, as in the mountains to the south of the Kashgarian plain. Our next camp was at a scattered village of crofts called Pichan; behind it, a line of the curious domed tombs of Kirghiz-land cresting a bluff showed that the settlement was an old one. We made great friends with the enormously fat and jovial Beg of the place, a regular Falstaff. He told us that the little community had been almost ruined three years before, when the disturbances in Semirechia following the introduction of the Soviet régime had resulted in the migration of thousands of families, Sarts and Kirghiz, to Chinese territory. "They brought huge flocks of sheep and goats with them," he said, "which ate up all the grass, so that there was none for the Pichan flocks and they died. Our stock was thus destroyed, and now we can't work it up again because we have no surplus for breeding. But the *Khitai* (Chinese) have not reduced our cattle tax, fixed many years ago at 15 dachins (1½*d.*) per head—they still take fifty taels a year off us, though there are no sheep. But we make no complaint, because though there is a good deal of cultivation we pay no land tax. If we attracted the Amban's attention he might find out about the cultivation, and then we would have to pay both land and cattle tax."

The fat Beg found a congenial spirit in the cheerful Hafiz, with whom he "swapped lies" uproariously far into the night. Next morning as we marched out of Pichan I happened to look round, and there were Hafiz and the Beg riding along arm-in-arm, with broad grins on their faces, each wearing the other's hat. It was one of the funniest sights I have ever seen, Hafiz in the huge black lambskin Kirghiz cap and the Beg with Hafiz' *dopa* perched like a Glengarry on the top of his vast head and face.

There was plenty of good water at Pichan, but at our next halting-place twenty miles farther up among the bare hills at Qizil Eshma, we very nearly had to go without. A family of Kirghiz were encamped at the mouth of a small side-glen apparently just as dry as the main valley. The servants I

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

cypress-like poplars. A chain of curiously abrupt, craggy hills juts out from the black fantastically-fretted mountains of the Kelpin district, half-way across the broad valley. On an isolated spur of these, close to the town, is an old Chinese castle, still kept up and occupied by a small garrison; for Uch Turfan is a frontier post of some strategic importance, commanding the high and difficult but much-used Bedal Pass leading across the Tien Shan from Semirechia. The country round Uch Turfan is closely cultivated, the soil being, if possible, even more fertile than that of the great oases of the south. Here there are no villages, nothing but countless farms standing on their own "small holdings," with fields well laid out between rows of tall poplars and many timber-trees shading the farms. From the summit of one of the abrupt hills mentioned above the view on a clear autumn day is superb. At one's feet, gardens and vineyards, melon-fields and tobacco-plantations; in the middle distance, the town with its massive walls embowered in greenery, watched over by the old castle on its crag; all around, miles and miles of fields and trees and farmsteads in rich mosaic, almost perfectly flat, with rocky hills like islands rising out of the sea of green and autumn gold; in the background, from west right round to north-east, the Mountains of Heaven in full array, furrowed deep with glens and rising in the north to Pelion piled on Ossa of eternal snow; to the south and south-west, the fantastic dark-brown and black peaks and crags of the Kelpin mountains, tier beyond tier, each a little hazier and more mysterious than the last.

I dined one day with the Amban and other officials in the gardens of Toqquz Bulak ("Nine Springs"), a Chinese pleasaunce famous throughout Sinkiang. The springs from which the place takes its name gush from the foot of one of the rocky hills near the town; there are well-tended gardens round them and a square pond lined with willows, into the midst of which juts a wooden pier. Anchored at the end of the pier, surprisingly, is a houseboat of the regular Thames or Kashmir type, containing a room fitted up as a dining-room with a kitchen and pantry off it; above, to complete the illusion, awnings and chairs and flowers in pots. One dines either in the houseboat or, if it is warm, in a summer-house on a ledge of the cliff above the pond. The Magistrate who entertained me, a Chinese Mussulman whom we were to meet again at a dramatic moment before we left Kashgar,[1] was a great horti-

[1] See pp. 264–5.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

361

SHEEP-FARM OF YETIM DÖBE, CENTRAL TIEN SHAN

[Face p. 226]

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

He was passionately fond of hawking and "eagling," if one may coin the word; he used hawks for hares and other small game, eagles for antelopes and sometimes wolves. He told me he would not part with his favourite *qara qush* for a hundred taels, though it was very fierce and had more than once clawed him when hungry and rashly unhooded. I noticed that he held the string attached to its hood in his teeth, and that after unhooding it for a moment so that I could take a photograph of the two of them, he put the hood on again at once with his bridle hand. He pointed out to me the precipitous red sandstone cliffs above Abad where it had been netted as a fledgeling.

He also told me about his hawks, among which he prized most a white one from the Altai. All over Central Asia these white hawks,[1] which are exceedingly difficult to get, are highly prized, though their performances are not, I believe, in any way superior to those of ordinary falcons. They are occasionally brought from Ili to the Aqsu market, where they fetch from fifty to a hundred taels or more. Almost every year the Mehtar (Chief) of Chitral, the Mir of Nagar or some such potentate from the Indian frontier sends men up to Kashgar to try and buy a white hawk; as often as not the messenger returns empty-handed.

Three days later we marched through the narrow and dirty but picturesque wood-and-mud-brick bazaars of Old Aqsu to the charming house and garden outside the western gate which had been placed at our disposal. We were pleased to find that our host was the same Haji whose ranch at Yetim Döbe had been such a haven of refuge to us in the Tien Shan. Buried in trees, just far enough from the town to escape its noise and dust, the country house of Abdus Sattar Haji was a pleasant place indeed. A couple of hundred yards to the north ran the long line of perpendicular loess cliffs, forty or fifty feet high, which bound the city of Aqsu on the north and east and evidently mark an ancient channel of the Qum Ariq River. Under the level rays of the setting sun the place gave the impression of a marvellous piece of theatrical scene-painting; the tall white stems of the poplars and the rainbow-tinted autumn foliage blended perfectly with the warm grey-brown tones of the "drop-scene" of cliff in the background, and with the entirely mediæval walls and massive gates and bastions of the town.

[1] *Hierofalco altaiensis*, Turki *toighun*.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

of Gold" which form the northern rim of the Tibetan plateau. 487
Our first objective was the hill-village of Polu, three short marches south of Keriya; thence we proposed to visit the oases along the foot of the Qaranghu Tagh or Mountains of Darkness, that wildest and most inaccessible central section of the Kunlun which rises in the great massif of K 5 to a height of 23,890 feet. The trip proved somewhat disappointing, for the hateful dust-haze persisted and we saw little along the road beyond our immediate surroundings. Only once, for a short hour or two, did the veil lift. Nevertheless the journey was interesting in the extreme and on the whole enjoyable. Very few explorers had visited this secluded bay beneath the northern ramparts of Tibet, and the region may certainly be classed among the remotest and least-known inhabited corners of High Asia, outside Tibet itself.

The village of Boghaz Langar, at which the last of the 361 •
above extracts was written, is the southernmost village of the
main oasis of Keriya and lies at a height of 5,150 feet above 778
the sea, or 700 feet higher than the town. Close by we visited
the famous shrines of Imam Ghazz 'Ali, one of the heroes of
local Muhammadan tradition, and of a lady known as Bu
Hanifa. The place is remarkable for its plane-trees of immense [137]
age and bulk, veritable mountains of ancient wood, gnarled
and monstrous like boulders in a torrent-bed. Next day we 487
marched up the left bank of the Keriya River, passing one or
two small isolated oases, and camped at a point 6,500 feet
above the sea where the stream cuts through the foothills in
an almost straight canyon 300 or 400 feet deep. It was a
curious camp; though our tents were pitched fifty yards from
the edge, the river could be neither seen nor heard and we
seemed to be in the middle of a bare rolling moor of sand and
scrub. Every drop of water for man and beast had to be [312]
brought by hand in buckets and gourds up a terrifying cliff-
track known only to the guides we had brought with us.
Next morning the haze was thicker than ever and we could
see nothing of the massifs of the Altun Tagh, 21,000 feet high,
which we knew impended over us at a distance of scarcely 25
miles. For hours we toiled up sandy tracks, new reaches and
abysses of the river-gorge coming dimly into view at each corner.
I was impressed by the quantities of drift-sand everywhere;
even at this height the whole hill-side seemed to be silted up
with sand blown from the distant Takla Makan, in marked
contrast with the approaches to the Kashgar Range which we

3: Skrine G-3 (1922-1924) 1926 AII Sinkiang AII

knew so well, four hundred miles to the north-west. At mid-day we were met by the friendly people of Polu who had pitched for us a tiny tent made of sacks on a cliff-top 800 feet above the river-bed. With the indefatigable hospitality of remoter Asia, they had brought all the way from Polu, several miles further up among the mountains, an enormous meal of boiled sheep, bread, tea and hard-boiled eggs dyed bright blue, the favourite colour of Khotan.[1]

Polu is the largest of the hill-villages at the western end of the Altun Tagh or Mountains of Gold, a branch of the Kunlun stretching for a thousand miles to the E.N.E. until it merges with the Nan Shan. The relative importance of Polu is due to the fact that it commands the only possible track leading up over the Kunlun to the northern plateau of Tibet and so to Ladakh and India. The defiles on the north side of the pass are exceedingly narrow and almost, if not quite, impossible for pack transport of any kind; but for a distance of 530 miles, from the Hindu Tash Pass (17,750 ft.) over the Sanju range in the west to the Qarasai gap above Cherchen in the east, there is no other path at all by which men can cross the tremendous barrier of the Kunlun. Polu is picturesquely situated at a height of 8,500 feet on a ridge between two branches of the Keriya River's chief tributary. Its fields are lined with tall poplars and dotted with clumps of fine planes and walnuts. The village consists of closely-packed, flat-topped houses of wood and stone with curious raised skylights in the middle of the roof, and has a look of Baltistan or Tibet which differentiates it at once from the settlements of the hill "Sarts" and Kirghiz of the Kashgar Range and the Tien Shan. Stein thinks that there may be Tibetan blood in the people, and certainly they do not regard themselves as belonging to the same race as the people of Khotan and Keriya. Polu and neighbouring villages do not belong to Keriya district, as one would have expected; they are grouped with Imamlär, Chakar, Hasha, Nura and other oases of the great "bay"

[1] The word *kök* (blue) is often used in Khotan as a synonym for "beautiful," without conveying any particular colour. I heard a minstrel sing:

Sai buida tört tufak
Törtilärsi kök tufak.
Four heifers on the desert's edge
And all four of them blue (i.e. lovely) heifers.

The reason why the shells of presentation eggs are always coloured is because white is unlucky, being the colour of death and mourning.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

of the Kunlun into the "Begship of the Three Hundred Hill Families," which is under the jurisdiction of the Amban of Chira. The people of Polu complain of this arrangement, for Chira is twice as far from them as Keriya. They told me however, that whereas they have always been assessed at ten families only, they number about eighty, so that their cultivation is taxed very lightly.[1] They are industrious cultivators, raising crops of barley, millet and lucerne on every available yard; but the dryness of this part of Asia is such that even here, right under snowy mountains 21,000 feet high, crops have to be carefully irrigated. There are two methods of irrigation in use; where the slope is slight, the fields are terraced in the usual manner; where it is steeper, the entire surface is covered with a key-pattern of channels about six inches deep, down which the water trickles over the whole field, a most laborious business. The chief industry, however, is stock-raising; though they look barren enough, the uplands in this neighbourhood grow excellent grass, owing probably to the fertility of the aerially-deposited loess which is found at the very highest elevations and gives a slightly dirty tinge even to the eternal snow. An excellent type of hill-pony, shaggy but better-looking and with finer hair than the Kalmuck ponies, is found here together with a black and very woolly breed of donkey; I bought one of the former for 32 taels (£4 5s.) and it turned out one of the best hill-ponies I have ever ridden. "Polu pony" as we always called him, besides being strong and willing, was a remarkably intelligent little animal and took in everything that was going on. On the long bare plateaux of Poma Qir and Chata Qir west of Polu we saw herds of yaks and camels as well as the ubiquitous sheep and goats.

An industry which would be of greater importance locally than it is, if the Chinese did not strictly control it and limit the output, is gold-washing. There is no doubt that gold exists in large quantities throughout the length, not only of the Altun Tagh but of the whole Kunlun system. I heard of gold-washing high up among the almost inaccessible gorges of the Upper Yarkand River; Stein mentions it at Pisha in the Qaranghu Tagh (Central Kunlun),[2] and speaks feelingly of

[1] This agrees roughly with what Stein heard at Chakar ("Serindia," pp. 1320–21); that the number of families in the Begship was assessed at 221, but amounted in 1907 to 1,802.

[2] "Ruins of Desert Cathay," Vol. II, p. 210.

towards Russia, Turkey, and England. The cultural cohesion created by Islam that connects Chinese Turkestan with Russian Turkestan and other neighboring Muslim countries, and that created by Buddhism that connects Mongolia with Tibet through Chinghai and small areas of Sinkiang, marked the four provinces of Sinkiang, Chinhai, Kansu, and to a small degree, Shensi, as one single area which represents one administrative unit.

The Eastern Turks:

The main pattern of social life of the Eastern Turks is based primarily on "Oasis Agriculture" with its irrigational complex. All agriculture in this area is made possible through the organized use of water. The family organization among the Eastern Turks is therefore an extended one, since a certain level of productivity can only be reached through collective labor (upkeep of irrigational systems and dikes). One reason the Eastern Turks developed the extended family pattern is that the family recieves water in proportion to the amount of labor its members put into the upkeep of irrigational systems and canals; the greater the family, the more water is therefore provided for their land.

The Internal structure of the family system is not based upon clan rules. Eastern Turkic communities are governed by a body of leaders, selected from the community itself whereas the larger governmental districts are headed by Chinese officials or, at present, by Chinese Communists. A secondary aspect of Eastern Turkic social life is formed by trade and handicrafts. Merchants and craftsmen form "guilds" which in turn influence the social life of the community.

Kirghiz and Kazakhs:

Kirghiz and Kazakh society is clan-based. (The definition of the notion of "clan" is explained in the chapter about the Social Structure.) All family relationships are deeply rooted in the clan system. The main pattern of social life among these two tribes is created by their nomadic way of life, whose most essential economic activity is cattle breeding. The transition to a semi-sedentary life is now under way. The Communists insist that the Kirghiz and Kazakhs occupy a permanent winter camp site, since this facilitates better political control over the tribes. The choice of the summer camp site still remains more or less in the hands of the tribes. Kirghiz and Kazakhs are ruled by "bäks," or "manaps" (elders) responsible to the Chinese officials.

The Mongols: general remarks.

Mongol social life is based on nomadic pastoralism. The basic unit is the nuclear family. A group of patrilineally

S
N A group of patrilineally
563 related families forms the basic economic (i.e., migrational)
621 unit in Mongol society. Pastures are distributed among such
S units. The structure of the society itself dictates a certain
N collectivistic working concept. Mongol social groupings are
[622] led by tribal chieftains, who are directly responsible to the
563 district Chinese official. Mongol society, unlike other North-
127 western societies, has not undergone great changes under
668 Communist influences. Their basic pattern of life has remained
S the same as it was under the Manchu and Republican regimes.
563 The Oirats (or Western Mongols:
233 The Oirats of the Northwest are primarily pastoral nomads.
[434] Their chief source of income is cattle, horses, sheep and
[131] goats. Because they live in a desert-steppe area they move
S around in larger or smaller groups depending upon the avail-
563 able resources.
62 The designation for these small economic and migrational
[594] units or camps is "xotn" which includes a group of nuclear
[613] families patrilineally related - tracing descent from a common
ancestor in the third, fourth, or fifth generation.

[597] Membership in this group can be gained by adoption, by attachment of a daughter's husband in the case of a man with no sons and of poor unrelated families or poor related families on the paternal side. Although some poorer families remained apart from these "xotn" it usually is more worthwhile to add their few cattle, etc., to that of the larger group and render services in return for the benefits gained
S thereby.

[613] Among the Oirats the closer an individual's relationship
[554] to the ancestor, the greater prestige and status he enjoys in this group.

S
563 The headman or elder ("axalaci") dwells in a tent situated in
361 the front of the encampment facing south. The remainder of
[622] the group is arranged according to the age of the male members
S in a circle behind the dwelling of the elder. The dependent
[613] families are situated in the rear of the circle but still according
[554] to the closeness of their relation to the ancestor.

563 Wives of members of these extended families are also
621 affected by the social set-up; their position and status varies
593 directly with that of their husbands, although a wife's position
562 as far as respect patterns go was never equal to her husband's. A wife observes strict respect for her husband's kinsmen who possess, by reason of age and relationship, a higher position than that of her husband. Very often she will not even pronounce the names of any of these elder gentlemen out of respect for them. The status of the wife grows with that of her husband during his lifetime. When he dies, she can either remain living with his kinsmen, in which case she holds the same position socially that he had during his lifetime, or she can

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1 ●
Kazak RQ2

S N 563 233 [423] [476] V. Individualistic and Collectivistic Bents and Traditions

The nomadic society of the Kirghiz, Kazakhs and Mongols shows collectivistic trends insofar as the pastures are always owned collectively and the livestock can be taken care of and protected only cooperatively. In periods of war and uprisings, the livestock had to be protected militarily, which was one reason why the military organization of the nomads, introduced by Chingis Khan, survived up to the twentieth century. K S 563 181 Here we can say that the nomadic Kirghiz and Kazakh still shows a tremendous martial spirit, especially the Kazakhs who fought the Communists in 1949 and 1950 in a heroic way in spite of the fact that they were outnumbered from the very beginning.

N S 563 181 As a matter of fact, the Mongols show much less martial spirit than neighboring Kirghiz, Kazakh and especially Tibetans, who constantly rise up here and there, becoming a major nuisance for Peking, although they are hopelessly outnumbered by Chinese Communist Troops. Many explorers agree independently that the Mongols, once intrepid, dauntless, unafraid, frightful and terrifying warriors, make now the impression of being inefficient soldiers, timid, downhearted, S N 563 181 771 114 and discouraged (so Rockhill, Howorth, Tafel, Vladimirtsov, Hedin, Futterer, and Filchner). Russian scholars, above all B. Vladimirtsov in his Le Regime Social Des Mongols, Le feodalisme Nomade, Paris 1948, blame Buddhism for the disappearance of the martial spirit and courage of the Mongols. This opinion is, however, contradicted by the fact that Tibetans, who have been influenced by Buddhism some centuries longer than the Mongols, are well-known as tough and cunning fighters and apparently fearless and daring insurgents.

N 563 992 Almost every Tibetan family has at least one son in a monastery. They faithfully pay their tributes to these monasteries where their sons live as novices or monks. The monasteries are the only cultural centers of the nomads. Kumbum might be named as a magnificent example in regard to external architectural beauty as well as internal wealth in respect to its library, printing house, and the spiritual value of its schools and its Lamaistic academies.

S N 563 668 233 [361] There are many reasons to believe that the Communist regime is determined to abolish nomadism and to make the nomads sedentary or at least semi-sedentary. The first step was the erection of permanent winter sites. The attitude of the nomads toward the regime seems to be ambivalent. The erection of veterinary stations for the livestock and the extension of additional irrigated pastures certainly are measures approved by the nomads but on the other hand the threatening

133 Tien-shan on the north and the Kun-lun Mountain range on the south. Generally speaking, this area can be divided into three sections: namely, the core desert area, the piedmont alluvial fans, and the isolated oases. In the core area of the Takla Makan Desert, the absence of moisture bars all animal and plant life. In the alluvial fans at the piedmonts of Tien-shan and the Kun-lun there are settlements and towns. However, they are rather widely separated. The alluvial fans are not all alike. In the higher plateaus of the southern fringe of the Takla-Makan near the Kun-lun ranges vegetation is to be found only at great elevations where the proximity of glaciers provides moisture and allows vegetation to grow for a few months of the year. It also is found in the extremely confined spaces that streams fed by these glaciers leave at the bottom of deep-cut, narrow gorges. Oases are strung singly like a chain, especially along the fringe of the southwestern corner of the Takla Makan desert. They are generally located between the hilly land and the desert and are of different sizes and conformations, depending upon the local relief.

[361]

[137]

The basin itself is higher on the southwestern corner, near the massive mountain ranges of the Pamirs. The elevation of this part of the basin is around 4,500 to 4,800 feet. It inclines gently towards the east and northeast, where the elevation is around 3,600 feet. Thus, the rivers run from the southwestern mountainous area, along the edge of the Takla Makan and toward the east. East of the Takla Makan is the oval depression of the Lop Nor where the Tarim River ends.

The structure of the basin is that of a depressed part of the Kun-lun range. The southern edge is higher than the northern edge, revealing that the southern edge of the basin was joined with the hilly land of the lower part of the Kun-lun range.

The Kun-lun Region: On the southern flank of the Tarim Basin the Kun-lun range extends in an unbroken line. It starts from the "roof of Asia" - the Pamirs - and forms a gigantic and massive feature of the southern border between Sinkiang and the Tibetan Plateau on the south. On this range lies the watershed between the drainage areas of the Oxus and the Tarim Rivers. East of the Pamirs it separates into several high parallel ranges. These ranges are cut by the Yarkand River and its tributaries, the main feeders of the Tarim. At an elevation of some 16,500 feet above sea level there is the Karakoram pass, which is the only practicable means of access to Ladak and the uppermost Indus Valley. Farther to the east, the Kun-lun raises a practically impenetrable barrier to any sort of traffic. The two rivers which water the Khotan oasis break through the northernmost main range, but their passage ends largely through extremely deep-cut and generally quite

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
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133 inaccessible gorges. To the south of the point where the terminal course of the Tarim turns and dies away in the marshes of Lop Nor, the mountains resume an easterly bearing and sink to a lower level. Beyond the eastern extremity of the Tarim Basin, the Kun-lun imperceptibly merges with the Ch'i-lien-shan along the southern edge of the Kansu Corridor. In the western portion its northern slopes, with their aridity and far advanced erosion, closely reporduce the physical features already familiar to us from the Kun-lun. The other branch extends eastward to Chinghai Province, forming the divide of the Yangtze and the Yellow Rivers.

Examination of the topographical features of northwestern China reveals that mountains, plateaus, deserts, and gravels dominate the land forms of the whole area. Level land is present along the various river banks; notably, the Ili Plain, the E-min Plain, the Kara-Irtis Plain, the Urumchi Plain, and at certain portions of the Tarim River. Human activities are largely restricted and limited by the unfavorable topography
S
[361] and land forms. Cities are located at the piedmonts of the mountains, and oases are situated along the outer fringes of
S
[161] the deserts by the side of water. The population of Northwest China is sparsely distributed through the whole section .

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132 C. Climate

Particularly in Northwest China, where the great portion of the land is dry and sandy, the success and well-being of the whole agricultural population is bound up with the amount of rainfall, its seasonal distribution, and its reliability. Temperature, which in winter absolutely stops outside activities with its cold and which destroys crops through untimely frosts in spring and fall is next in importance.

The inland provinces of Northwest China are least influenced by ocean winds from the southeast and east, and the continentality is very obvious. The climate of Northwest China undergoes sharp fluctuations of temperature in summer and in winter, and uneven and unpredictable precipitation throughout the year.

According to collected data on temperatures from a few stations in Northwest China, Chiu-ch'uan for instance, the average temperature of January is minus nine degrees Centigrade. Tun-huang is minus seven degrees Centigrade. Because of a lower elevation than Chiu-ch'uan, Tun-huang is relatively warmer even though farther west. In July, Chiu-ch'uan has 23.8 degrees Centigrade, whereas Tun-huang has 27.1 degrees Centigrade. The annual differences of each of the stations in Kansu are over thirty degrees Centigrade. Chiu-ch'uan is thirty-three degrees Centigrade; Tun-huang is

162

5) Urianghai 4,000 people

4. The Indo-Europeans

The remainder are Indo-Europeans and are in two groups:

1) Russians about 14-15,000 people
2) Tajiks about 9,000 " (also called Sarikolis or simply Iranians)

5. The Manchus

The Manchus, with the subgroups Solons and Sibos, are a recently extinct racial group. They merged with neighbouring Turks or Chinese or were absorbed by them. They forgot their own language about 40 or 50 years ago. The main group, consisting of about 10,000 persons, used to live in the Ili valley and the town of Ili. The present regime still constantly lists these three groups.

6. Summary of population

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Number	Group	No. of people in thousands	Areas in which they live
1	New Uighur	3,000	In the area of Kashgar, Yarkend, Khotan, Cherchen, Aksu, Kucha, Kuldja, Turfan, Barkul, Hami, Chuguchak.
2	Kazakhs	300	Along the Tekes River and Kunger River, in the area of Chuguchak, on the border of Sinkiang, and Kazakhstan, on the border of Outer Mongolia and Sinkiang.
3	Kirghiz	70	On the border of Sinkiang and Kirghizistan, between the area of Tekes River, the mountains north of Aksu, Uch-Turfan, Yanigshahar, Tashkurgan.
4	Taranchi	43	In the Ili region.
5	Uzbeks	8	Mostly living in cities, especially in Kashgar, Yarkend, Kuldja and Chuguchak.
6	Tatars	5	Exclusively living in the cities of Yuldus, Urumchi, Kuldja and Chuguchak.

7	Chinese	210	scattered all over Sinkiang, the bulk being in the triangle of Charchlike, Hami and Kuldja
8	Dungans	100	the same as No. 7
9	Olots	15	on the Tekes River and Kashr.
10	Torguts	18	in the Tien-Shan between Kuldja and Karashar, on the tributaries of the Black Irtysh
11	Khoshuts	21	in the Altai in the area of Chuguchak and along the Yuldus River
12	Chakhar	8	in the Borokhoro mountains
13	Urianghai	4	in the Altai, in the area of Chuguchak
14	Russians	15 - 16	live in the cities only, mainly in Kashgar, Yarkend, Urumchi, Chuguchak, Kuldja, Guma, Khotan, Keriya and Qumul
15	Tajiks	9	the main bulk lives at the Sinkiang-Afghanistan border, especially in the towns of Ktash Qurghan and Yanighissar

B. The Ethnic Groups of Kansu

The main racial group in the province of Kansu is the Chinese who number more than twelve million. Other ethnic groups are the Mongours (Mongols), the Turks (Salars and Sarigh-Uighurs), and finally the Tibetans.

Number	Group	Number of people in thousands	Areas in which they live
1	Chinese	10,500	everywhere within the province

563 619 614 Known clan names of the Middle Horde are the following: Chakchat, Chardzhid, Turtul, Karaul, Karakisak, Kandzhagali, Achai, Tarakli, Kulchan-Argin, Kundelen, Usun, Tanabuga, Karabalik-Kipchak.

3. Economy

563 233 433 [342] The Kazakhs are still nomads. They rear camels, horses, sheep and goats. In contrast to the Eastern Turks who live in brick and mud houses, they live in felt tents. The Kazakhs are famous horse and camel breeders. Sheep play the most important role as sources of wool and meat. Like the Kirghiz and the Mongols, the Kazakhs have carefully explored, selected and defended summer pastures and protected valleys for the winter time.

563 181 The Kazakhs are very proud and independent. They dislike any political supervision and are known to have avoided tax collectors by crossing the borders to Mongolia or Soviet Russia.

4. Literature

563 538 [173] [212] The Kazakhs have a huge folklore which is being handed down from generation to generation. They still use the Arabic script, but only a small percentage of noblemen and clergy are literate.

5. Religion

563 701 The Kazakhs are Moslems, belonging to the Sunna sect, but they are in no way passionate and ardent believers like, for instance, the Turks of Persia. Their nomadic life obviously does not permit strict observance of the Islamic regulations.

D. The Kirghiz

101 175 563 1. History

Prior to the Communist Revolution the Kirghiz were called Kara-Kirghiz or Burut. When the Kirghiz were driven out of Mongolia by the Kara Khitai (shortly before 924 A. D.), some moved southwest into the areas where they now live.

563 [619] [614] [144] The Kirghiz are subdivided into two wings: Ong-the right one, and Sol-the left one. Like the Kazakhs, the Kirghiz have a very well preserved clan system. They are believed to represent the oldest Turkish tribe. As far as their physical characteristics are concerned, what has been said about the Kazakhs is also true for the Kirghiz; i.e., the Kirghiz also had mixed with Mongol clans at a very early period.

2. Their regulation

[147] [181] [212] [538] The Kirghiz have a reputation for being extremely resistant to rigorous climate, hunger and diseases. They are well known for their wit and sense of humor. Although most are illiterate, their vivid folklore is handed down in every single tent and many Kirghiz tribesmen are able to quote thousands of rhymes from their epic songs.

3. Economy

563 361 233 Their weather-beatend faces show that they live in the mountains. They breed horses, camels, sheep, goats and yaks. When

563 summer comes, they take their cattle way up on the pastures of
361 the mountains. The winter forces them to descend and to spend
233 some months in the more protected valleys.

4. Religion

563 The Kirghiz are Moslems of the Sunna Sect. Their script is
771 Arabic and is known only by noblemen or clergy. The only Moslem
[212] rule which is strictly observed is that of abstaining from eating
[262] pork.

5. Changes under Chinese Communist rule

563 In order to fight illiteracy the new Chinese Communist Govern-
871 ment erected schools for the Turks of Sinkiang in almost all villages,
268 towns and cities. The Chinese claim also that the process of making
177 them sedentary has brought remarkable progress to the Kirghiz.

E. The Uzbeks

563 1. Physical characteristics

[369] Only a few thousand Uzbeks live in Sinkiang, and they live ex-
clusively in the cities. Outwardly they are utterly different from
[142] the Kirghiz and the Kazakhs, since they represent the alpine,
[141] europide and Iranian type of Turk. They show long, narrow faces,
heavy hair growth, brown, sometimes blue, eyes, no Mongolian
fold, sharp prominent noses, white skin, body height 1700 to
1840 mm. Mongoloid features rarely can be found. In most cases
Uzbek are the same physical type as the peasants of the European
Alps.

2. Economic activities

[463] The Uzbeks live as merchants, inn-owners, and craftsmen in
[369] Sinkiang cities. They are more educated than any other Turkish
[871] tribe of Central Asia, since they have absorbed a great deal of
Persian culture. Many Uzbeks speak Persian as a second language,
[191] and Chinese as a third (like the Eastern Turks), while Kirghiz and
Kazakhs know only their mother tongue.

3. Religion

[771] The Uzbeks are Moslems of the Sunna sect. Kirghiz and Kazakhs
call the Uzbeks Sart, which simply means Turks who broke away
from their nomadic way of life and became merchants.

4. Origin and linguistic affiliation

[101] The Uzbeks, living in Sinkiang came from Soviet Uzbekistan.
They received their name from Ozbek, a fourteenth century Khan
of the Golden Horde.

[197] The Uzbek language can be considered as the direct descendant
of the Chagatai written language. Even today the difference between
written Uzbek and the Chagatai language is very small.

F. The Salars

[131] 1. Physical characteristics

The Salars live in Hsun-hua-t'ing on the right bank of the

563 Huang-ho and in the surrounding villages. They are also found on
131 one section of the road from Hsi-ning to Ho-chou. They differ considerably from the average type of Chinese Moslems. They
142 are tall and lank. They have large and not flat noses, black and level eyes, cheekbones not prominent, long face, thick eyebrows, full black beard, retreating forehead, flattened occiput, brown but never yellow skin. Thus they are similar to the Turks of Chinese Turkestan.

2. Language and religion

197 The most remarkable characteristic is their language which
911 might be called a corrupt Turkish. In religion they are strict Hanafis and show great respect to their clergy. However, for the
273 most part they are rather given to the drinking of spirits. Even
212 the lowest classes sometimes are acquainted with the Arabic alpha-
175 bet. They are said to have received their present form of religion from a reformer named Maming-hsin (Muhammad Amin) who taught about 1750.

3. Social organization

193 The Salars are believed to have settled in their present habi-
614 tat during the Yuan or Ming dynasty. They claim to have migrated from the Samarkand area. According to Schramm, who quotes
197 General Ma Fu-hsiang, the Salars are subdivided into the "inner five clans" and into the "outer eight clans" (Chinese: kung). The latter lost their original Turkic language and now speak Tibetan.

614 The Salars are said to preserve clan traditions very well and
911 they do not marry anyone who does not belong to one of the Salar clans. They also have a reputation for being very fanatical Moslems, and have participated in all the Moslem uprisings of the 17th, 18th, 19th and 20th centuries.

G. The Sarigh Uighur (Chinese: Huang-fan)

195 When Mannerheim visited the Sarigh-Uighur in 1907, there were
361 only 100 families to be found. This small tribe lives in three villages on the northern slopes of the Nanshan Mountains, in the area
178 of Tun-huang, Su-chou and Kan-chou. They have preserved their
212 tribal name and their Buddhist religion but they gave up their Uighur
197 script during the eighteenth century and adopted the Tibetan script.

1. Physical characteristics

563 Mannerheim describes them as generally having excessively
142 prominent cheek bones. But he also saw several people with oval shaped faces and not strikingly prominent cheekbones. However, in general the type of face is short and somewhat broad. Some of the women have thick noses. The mouth shows neither thin nor thick lips. The eyes are small and the distance between them is also normal. (Mannerheim obviously employs European standards when he talks about "normal" or "average.") The corners of the eyes were open and there was no inner epicanthic fold. Their hair

/Turkic Moslems of Sinkiang/

them. Nowadays these are more cases of private feuds than law suits. Even when a Qazi exercises his judicial powers, he has no authority to enforce the verdict. The position of the reis is purely symbolic, and that of the Mutaki merely one of consultative powers.

F. The Chinese Moslems

The Chinese Moslems are a different sect of Islam than the Turkic Moslems in Sinkiang. They constitute a religious and, to an extent, a racial minority in China proper. The same is not true of the Turkic Moslems, who form a major section of the population in Sinkiang, and who in reality are not a national and religious minority. However, in Northwest China, the number of Chinese Moslems is much greater than in other parts of China, with the possible exceptions of Yunnan and Peking. Many differences between the Chinese Moslems and the Turkic Moslems stem from this factor alone. The Chinese Moslems are much influenced by an environment which is foreign to Islam. They have accepted many of the local customs and have integrated them into their own rites. This process has been both voluntary and forced. The Chinese Moslems, through the process of intermarriage and living within a majority of non-Moslems, have absorbed some of their customs, perhaps without realizing it. To avoid persecution and suspicion from the rest of the people, they have been forced to adopt others.

Another important factor in the shaping of Islam in China is the virtual isolation of the Chinese Moslem communities from other centers of Islam, an isolation which has existed for many centuries. Islam in China has been deprived of many of the contributions made later to the religious doctrine and practice by various philosophic and juristic scholars in Western Asia. Islam in China, consequently, developed its own peculiar characteristics (mainly in ritual). The Chinese Moslems have not contributed anything of major importance to the fields of Islam's philosophy and theological thought.

The Chinese Moslems are commonly called Dungans. They themselves do not use the name, but term themselves Hui-hui or Hui tzu. This appellation is applied by the Chinese to all Moslems, whether residents of China proper or Turkestan. Islam is commonly designated Hui-Hui Chiao (the religion of the Hui Hui). It is also known as Ch'ing-chen Chiao (The Pure and True Religion), or the Hsiao-chiao (minor religion) as contrasted with Confucianism, the "Great Religion." The Communists refer to them as Hui. The meaning and origin of the name Hui-hui are not known. There are many varying opinions on the subject. Some say Hui-hui is a corruption of the name Uighur; others, that it is equivalent to the Arabic term Islam, the character Hui signifying "to return".

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the [793] Chinese Moslem community) and the extremely orthodox people [782] they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

S N [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 203 [184] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

fication of a non-Moslem is not likely to be a very spontaneous movement on the part of the Turkic people, nor is it conceivable that they "deeply love and warmly support the Central People's Government." To most of them it is a remote government in a foreign country - China - to which most of them have never been, and it is very difficult for them to visualize it as the government to whom they owe supreme allegiance.

Direct authority is represented by the local government bodies. Although composed of many Chinese officials, the representatives of the local population fill prominent positions in the local government also. There is a certain amount of pride felt by the local people owing to the fact that some of the important leaders are Turkic Moslems, who have achieved a position of importance in the government. It is quite likely that leaders like Burkhan and Saifuddin are quite popular among the Turks of Sinkiang. The Turkic refugees abroad and the strongly nationalistic-minded ones who still are in Sinkiang, look at these leaders participating in the Chinese Communist regime as traitors cooperating with the oppressive powers, rather than national heroes.

II. The Mongols of the Northwest

A. Introductory Remarks

Northwest China is the arena for some 150,000 Mongolian herdsmen. Although uniform in respect to their Buddhistic-nomadic culture and language (with the exception of the Monguors who speak a Mongolian-Tibetan mixed dialect) they do not constitute a political or areal unit, living as they do thousands of miles apart, in the northeastern area of Sinkiang, around the Tsaidam swamps area, in the Edzingol area, in the northern part of Kansu and even in some enclaves in Shensi. Since Chingis Khan, they have never constituted a political unit, although Legdan Khan united the major parts of them into a short-lived empire (see Historical Setting).

The reason for this lack of unity is first and above all, the fact that the Mongols of the Northwest area are outnumbered by Chinese (30 million) and Turks (4 million). The second reason is the treatment by the Manchus who shifted the Mongol banners from place to place in connection with the Manchu, Sibo, and Solon banners, who constituted the main and more reliable garrisons in the frontier area. The reliability of the Mongolian garrisons was partly due to the policy toward the banner and tribal leaders who were made wang (king) or nobles of various ranks.

B. Views of the People with Respect to their own Country

The average Mongol of the Northwest is fully aware of the fact that he belongs to a minority and that all he possesses are his

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AII

These feelings and emotional attitudes were hardly sufficient to arouse animosity or hatred toward the Chinese but rather an unjustified and unwarranted feeling of superiority. The progressive advancement of Chinese settlers, however, who gradually took over lot after lot of their pasture land led not only to hatred but resulted in petty uprisings, so that even the Manchu government several times issued laws against Chinese advancements, which were hardly ever observed. Complaints of the Mongol leaders did not help and they were numerically too weak for military action.

Only in the case of the sedentary Mongols of the Northwest, the Monguors, such problems never arose, as they had become so strongly sinified that their tribal leaders were considered by the Chinese themselves as Chinese officials with a reputation of absolute loyalty.

D. Attitudes toward the Communist Regime

Throughout the history of the Mongols, their pattern of living, internal and external, changed very little. Their families constituted auls, the auls, clans and the clans, tribes. Besides this structural organization, there existed the military institutions of banners and leagues. The internal order was always strict and the laws and regulations hard. A leader who was not strict and hard would hardly be considered as a leader and the history of the Mongols shows that a strong leader always evoked their respect and found them to be submissive followers.

In view of this fact there is little doubt that the Mongols of the Northwest will respect the iron hand of Peking, even though probably with mixed emotions. The creation of autonomous chous (districts) populated only or overwhelmingly by Mongols might give them a certain feeling of self-determination and cultural autonomy. The organization of veterinarian stations which take care of their livestock will certainly be welcome to the nomads; the organization of a widespread educational system might be another asset for the Communists as it fosters Mongolian language and promotes literature written in Mongolian. The establishment of permanent winter sites, on the other hand, which is contradictory to Mongol customs and above all the threatening collectivization of their livestock, which is the Mongols' highest and greatest treasure, are negative aspects. This, of course, refers to the present generation only. The younger and youngest generation, subject to a very vivid and propagandistic education will undoubtedly change their attitude toward the present regime, a process for which the Khalkhas of Outer Mongolia are a classic example. (see also IMAR Handbook, same section).

III. The Chinese, Chinese Moslems and Sedentary Tibetans

An attempt at a cohesive description of popular attitudes among

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

CHAPTER XXXV

FROM DOVE TOWER TO HAMI

361 [366] THE oasis of 'Dove Tower' proved to be somewhat larger than those which we had recently passed. It even boasted a little shop where one could purchase matches, cigarettes, tobacco, small-sized face towels, incense, and the poorest quality of the paper articles [205] required for temple worship. This shop was also the post-office, though it provided neither stamps nor post-cards; it kept, however, a surprisingly good stock of 485 [134] medicinal plants and opium. The few inns which composed the village were built at the foot of a high, overhanging cliff riddled with holes, in which wild doves built their nests. Flocks of these birds were always flying across the face of the cliff, their wings shining in the sunlight as though covered with silver and their feathers with yellow gold. The heat reflected from the cliff was intense, and we were glad to find the inn room to be windowless, and depending entirely for ventilation on a small hole in the roof. This type of room at first sight seems to be devoid of any single element of comfort, for on entering the traveller finds himself in a dark apartment scarcely larger than a cupboard. Apart from a narrow passage, the whole floor space is occupied by a mud *kang*. In place of a ceiling the roof is lined with dried grass, indescribably filthy and coated with a black deposit from the heavy smoke of the smouldering manure, and which grass gradually loosens and hangs down but a few feet from the sleeper's face. A small round hole in the roof, about the size of an ordinary stove-pipe, supplies the ventilation and one ray of daylight, for as there is no window, on closing the

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

door the darkness is almost complete. Experience in travel, however, enables one to appreciate the fact that in this dark hole: 1. The rays of the sun being excluded, the traveller (whose only rest is taken by day) has a good chance of sleep; 2. The heat does not easily penetrate this earthen dwelling; 3. The darkness is so distasteful to flies that once the room is shut up they voluntarily leave by the hole in the roof; 4. The Gobi wind and swirling sand are as effectively excluded as possible; 5. The tired traveller may sleep as soundly as he pleases, there being no aperture through which a stealthy hand can introduce itself and abstract his goods while he slumbers.

We had been in bed for about three hours when we heard the sound of the derelict cart approaching the inn. It was quite unmistakable owing to the thud given each time when the injured portion of the wheel met the ground. There were a few deep groans from the driver; a brief conversation with the innkeeper; and then, silence while the exhausted men slept.

In the afternoon a council of war was held, and the Turki driver of our rescued conveyance was induced, for a moderate sum of money, to fill up his empty cart with the heavy luggage, which he undertook to deliver in Hami. There was no blacksmith nor wheelwright in the village, but a venerable Turki volunteered his amateur services, and by means of a length of rope, a few nails and the skilful use of an adze, before nightfall the wheel was so far repaired, that by letting the cart go empty we hoped to bring it in safety to Hami.

Our next night of travel brought us to the well-named oasis of Changliushui—'The Inexhaustible Spring.' As we approached by moonlight we suddenly caught sight of a tree, the first we had seen since leaving

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

Ansi, and our own exhilaration was shared by the whole cavalcade. The tired mules shook their heads as they smelt the cool verdure, while the carter explained: 'Now our troubles are all over! We have come to sweet water!' Several of the inns were full, but we finally got rooms in a seemingly abandoned courtyard. The landlord was away from home, but a good deal of knocking brought his wife from her bed, and she consented to receive us. In a few minutes the sheep-dung fire was glowing, the water boiling, and we were drinking an ambrosial infusion-tea made with 'sweet water.'

A good number of families inhabited this oasis,[1] and we were now sufficiently far from the Kansu frontier for the normal conditions of travel and business to obtain once more. The various inn yards were full of peasants' carts bringing produce from Hami, and we were also able to buy fresh vegetables and a melon. We sat for several hours in the shade of the trees by the bubbling spring, talking with the women who came there to draw water. It was a restful spot, and it was with regret that we left it. The next dawn brought us to Hwanglukang—'The Hill of Yellow Reeds.' Here the character of the country changed, the village being situated in the midst of rolling steppes, where tall grass supplied abundant provender for cattle. In this place we saw the cattle all kneeling before tussocks of coarse grass which they had worn down to smooth hummocks with the rubbing of their necks. The appearance was very strange and gave the impression of an act of worship. In the afternoon we wandered out to see the village and its inhabitants, calling at the Mosque, where we found a venerable Ahung—courteous, dignified and friendly—surrounded by a group of little boys, to whom he was teaching the Koran. They were

1 [Changliushui -- Analyst

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

the sons of the Turki families in the neighbourhood, but the innkeepers were still mostly Chinese.

It was here[1] that we experienced the one serious mishap of our journey. One of the carters had volunteered to cook the dinner, and having espied round the well-mouth a thick growth of toadstools, privately decided to flavour the *mien* with them. Luckily for us the experiment, from a culinary point of view, was a failure. The gravy in which the macaroni floated was grey, slimy, and carried globules of oil on its surface, being besides nauseous to the taste. In consequence we ate but little, and one of the party finding a fragment of what she took to be a mushroom in her bowl, removed it with her chopsticks and cast it on to the rubbish heap which lay in a corner of the room. Another, less wise, ate her portion without question, and an hour later was taken exceedingly ill, so that for some hours we wondered how things would go with her. By evening, however, the symptoms abated, and she gradually recovered. Others of the party were also affected, but less seriously.

It was consequently with a renewed sense of gratitude to Almighty God that we moved on to Yükoshu—'The Elms'—where by the side of the village pond we found a spacious and empty inn, clean and comfortable, where a quiet night did wonders in restoring strength. We were now only seventeen miles from the town of Hami, and next morning we started early, all excitement at the thought of being soon in that ancient and renowned city. We travelled first over an undulating grassy plain, and later on through a belt of sand. We had only gone two miles when we saw the Chinese Evangelist, who had gone on ahead, galloping back towards us and riding a strange horse. To our amazement he brought the news that Mr. Hunter (whom we believed

[1] [Changliushui -- Analyst]

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

Hami is by far the largest and most fertile oasis through which we had passed. For six miles before we sighted the town we were travelling in highly-cultivated land, abundantly watered, and between fields of wheat, cotton, millet, maize and sorgum. Approaching the town we passed through a fine avenue of trees; the sky overhead was cloudless, and in the background the snow-peaks of the Karlik Tagh Range glittered in the sunshine. At that moment a group of girls in long scarlet dresses and flowing white veils came running down the road chasing a herd of unruly donkeys. They gave the last touch to a brilliant scene of prosperity and riotous colour.

CHAPTER XXXVI

THE WONDERFUL CITY OF HAMI

THE beauties of Hami exceeded all our expectations, high as these had been. The inn in which we stayed was situated in the large, unwalled, commercial area of the town, and the landlord was a wealthy Moslem Turki. When our drivers turned into the spacious, open courtyard bordered with well-kept flower-beds, and surrounded by rows of well-built rooms, we could scarcely credit that this was the 'inn' of which Mr. Hunter had spoken so modestly. A suite of three rooms, communicating by inner doors, was allotted us, and we found that we were the first tenants to occupy them. The windows were newly papered, and with a fresh, clean matting on the *kang* all was spotlessly clean. There was no stabling provided, however, so after unlading, our drivers, carts, and mules departed to another inn of a more ordinary type. We had the

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

485 exclusive use of a small kitchen, in which we cooked with our own utensils. Our word was accepted that no pork, lard or swine's flesh of any description would be used, nevertheless the members of this large Moslem clan preferred employing another kitchen rather than that contaminated by wandering Gentiles.

262 The landlord was on the spot to receive us, and at once we were served with a melon, which was entirely worthy of the reputation that Hami has gained for this fruit. An hour later we sat down to an abundant meal of rice and good Chantow bread, a dish of chopped mutton and egg-plant fried together, a plate of French beans *sautés* in mutton fat with sliced cucumber, and the whole accompanied by unlimited 'sweet water' tea, followed by slices of cantaloupe melon—truly a feast for the gods!

485 Before we had finished our meal Mr. Hunter arrived with an armful of our much accumulated mail, which kept us fully occupied for the remainder of the afternoon. The landlord meanwhile explained to us that his inn was only recently built, and was constructed to accommodate such merchants as might need to spend a considerable period in Hami. It was not yet officially opened, but when his old friend, Mr. Hunter, asked that we might be his first guests, he could not refuse him, especially in view of the long distance which we had come. This eventful day then closed with a hot sponge-bath, as, for the first time since leaving Suchow, we were able to obtain sufficient hot water for our use.

361 During the next few days we visited every portion
134 of the three settlements which form the city of Hami. There is a well-built, mud-walled town in which is situated the Palace of the Khan, known by the Chinese as Wang ye.

Jenghiz Khan, in the thirteenth century, bestowed

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

this oasis on his son, Chagatai, and Hami has never ceased to be ruled by a succession of Khans, who at the present day are wise enough to recognise the suzerainty of China, and thus avoid the friction which would be caused by any rebellious policy. At a little distance stood another walled city which contained the Chinese Yamen barracks and garrison, and where a good portion of the Chinese population reside. Outside, between and around these two enclosures, were the busy streets and covered bazaars, forming a business quarter for both Chinese and Turki. Some splendid parks, through which ran a wide canal, flanked the Huei Huei [1] city. Every available acre of land adjacent to the town was used for intensive market-gardening, and beyond this, to the very edge of the oasis (which stretched seven miles to north and south, and five miles to east and west), the land was brought under cultivation by Turki farmers.

As usual, we took the first opportunity of calling on the wives of our landlord. They occupied certain inner courtyards, well furnished and decorated with flowers both cut and growing. The harem contained the regulation number of four wives, and a goodly company of children, as well as a widowed relative and her daughter.

The girls wore gay dresses made in one piece, slit at the neck by a hole, through which the head passed, and which was then tied in on either shoulder. Even the smallest girls wore their dresses to the ankle. A veil, usually of white muslin, but in some cases made of coloured silk, covered the head and fell to the knees. It concealed the hands, and when in mixed company was held up and adroitly manipulated, so as to be drawn across the face or withdrawn at will. The women's

[1] Huei Huei, the Chinese word for Moslem.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

indicate. The former lies across Chinese Turkestan to the south of the Tian Shan Range, passing by Kuche and Aksu to Kashgar; the latter, cutting through the Tian Shan Range, runs along its northern side, through Urumchi to the Ili Valley and Kulja. It was this latter route that we followed.

Our cart was returned by the wheelwright fitted with splendid new wheels, the mules were rested, and all promised well for the next lap of the trail. A Chinese traveller's proverb speaks of the long journey from Suchow to Hami as 'unmitigated bitterness,' and of that which still lay before us as a medium between the 'bitter and the sweet.' Certain it was that we had reached the end of most of the brackish water oases, and we found that the plain which now lay before us was, in most places, duly supplied with springs and wells of sweet water. The three halts beyond Hami are known as 'the First, Second, and Third Stops,' and the traveller is expected to do the three stages at a pull. However, after eleven hours we only reached the second halt, and refused to go further. The first night-stage on leaving a resting-place was always particularly trying, coming as it did after a busy day of final preparations and farewell calls. There was no possibility of rest by day or by night, and at the end of twenty-four hours we were always dead beat.

'Second Halt' was an attractive place, watered by a rushing stream. The village was much larger than those south of Hami, and there were apple trees laden with nearly ripe fruit hanging over the walls of the farms. After some hours of sleep, we got up to find the courtyard invaded by a band of men travelling from their homes in Shansi to their business in Kucheng. They were all employees of a large firm, and by the terms of their agreement were allowed to visit Shansi

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

dare to detain us, and the head of the firm had given notice of the day we should cross the frontier; but we never knew a moment's peace till we were out of the hands of that gang. How different from General Feng's soldiers! We passed right through their fighting lines, and they never seized even our little donkey! The officer said, "These men are honest apprentices; they have a long journey ahead; no one is to touch them, their goods or their donkey!" That's something like an army!'

The following morning we reached 'Third Halt,' which we found to be a torrid place, lying in a cup of the hills. Our inn rooms were intolerably hot, and after a brief rest we got up and sat under the trees, hoping to escape from the flies, and also seize the advantage of any passing breeze. While resting there we heard the sound of the familiar camel-bell, and looking up watched a string of sixty of these beasts cross the village stream. The banks were muddy, and the awkwardness of the camel when walking on slippery ground was evident. These beasts frequently come to grief when attempting to travel on other than sandy roads, and broken legs are not infrequent at a river's edge. The driver was a Barkul man, which city is colonised by Chinese, many of whom make their living by grazing camels. The Turki is of no use as a camel driver. He is too impetuous, and seems unable to give these animals the peculiar care which they need. Strong, long-lived, and enduring, as they are under good conditions, they easily lose heart, and once overdriven never recover. Rough treatment, hustle or untoward difficulties play havoc with these creatures, whose temperamental qualities seem to be as strange as their physical peculiarities. Once their spirit is broken they are of no further use, and lie down and die.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

asses and of bronchos, reputed to be untameable. We were now at an altitude of 5500 feet, and on the edge of a bare plateau overlooking a depression to the south, from which a road led off in the direction of Turfan. It was an ancient road, now in disuse, being considered too dangerous for caravans. The wind blows down this valley with such tremendous force that whole caravans have perished, the carts being blown to pieces and the men and beasts overwhelmed by the whirling sand. The innkeeper pointed out a spot called San Chien Fangtz—'The Three Rooms'—where eighteen carts laden with silver are said to have totally vanished. Acting as servant to this innkeeper was a young man who greeted us with sheepish cordiality. 'You got away all right from Hsinghsinghsia,' he said, and he proved to be one of the men who had escaped on the rainy night of our stay there, and who had not been recaptured.

Leaving that afternoon, we saw a lizard differing from any we had met with in other parts of the desert. It was about one and a half feet long, and was too quick for the carters, who chased it with their whips but failed to catch it. Continuing uphill between rocks, granite boulders, and volcanic slopes, over a stony road, we reached Chekuluchüan—'Cart Wheel Halt.' Of the three inns which formed this hamlet, two were untenanted and the third was badly broken down. Some of the rooms were roofless, while in others large holes had appeared in the walls, but having accomplished the short stage we were thankful to get rather longer hours of sleep than usual, and felt greatly refreshed by the cooler air of this quiet spot. The little row of inns stood in a gorge between stony hills, and the force of the gales through the narrow ravine was so great as to have worn the rocks into hollows, in the depths of which

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

of which was full of tamarisk mounds. Many of these stood twenty feet high, and here, as everywhere in the desert, each plant was raised on a mound accumulated round its roots, this being the soil blown by the wind from some more fertile region. Among the tamarisks were plants of Saksaul (*Anabasis Ammodendron*), whose contorted stems, grey cracked bark, green plumes of small greyish leaves, and pink fruit differentiated them from the more feathery species. It has been computed that these tamarisk hills may be from 500 to 1000 years old. The trunks of a forest of dead poplars stood beyond, and added a final touch to the desolation of the scene.

Tsikioking—'The Seven Cornered Well'—stands in the sandy basin, and is now a place of some importance, boasting a small Government Official who also controls the post-office. It is here that the roads divide which lead from Hami to Turfan, and Hami to Kucheng. We were following the latter, but the telegraph wire went via Turfan to Urumchi. Great as was our desire to see Turfan—a most interesting locality—we realised that it was scarcely safe to enter such a hot area at midsummer. We were warned that at this season people were dying from heat, and that the inhabitants protected themselves by spending the hours from sunrise to sunset in underground cave dwellings. The Turfan depression descends to two hundred feet below sea-level, and presents conditions most favourable to agriculture but almost insupportable to man. Tsikioking is better supplied with fuel than any of the surrounding oases, and in winter its population is increased by families who move here for those months. The best fuel known in the desert is the root of the tamarisk. It is of dark hard wood which, chopped into small pieces and sun-dried looks like coal, and has a great deal of its burning

3;Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

133 slope met some rough descents over granite slabs. As
491 we gradually came in view of the northern slopes of the Tian Shan we found the barren, stony face, typical of the south side of this range, exchanged for wooded slopes, while the sandy wastes gave way to short, grassy turf and scrub.

361 Tashitow, though small, is a place of some importance.
487 Geographically its position is notable, standing as it does on the Dzungarian slopes of the great watershed. From here also is a foot-track to Barkul, and a short cut over the mountains to Turfan, whilst yet another road leads in fifteen days to Uliassutai. It boasts three inns, and a temple with a lake and spring of water, which though sweet was very turbid. The temple is built against a bare rock of a shining black formation, as though it had been polished with blacklead. We
491 followed a good road from Tashitow past Sankochüan—'Three Springs'—to Muleiho—'Stacked Wood Stream.'
361 It was midnight on Friday when we reached this town, where we were to spend Sunday. We passed down a long street between closed shops, under the frontage of which lay sleeping merchants, doubtless unable to endure the heat of the rooms. Mr. Hunter was ahead of us, and Nimga was waiting to direct us to our inn, which was the only one where rooms were available. He carried in his hand a great bunch of the small, seedless grapes from Turfan—a welcome sight, for we
485 had tasted no fruit since Hami. The inn court, as well as the street, was full of sleeping men, and the landlord's welcome was far from encouraging: 'There are rooms all right,' he said, 'but no one attempts to sleep in them at this season.' Then, turning to our servant, he uttered the one word: 'Bugs'!

There was no alternative, so we spread a macintosh sheet on the *kang* and then lay down, leaving the candle

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

We left Muleiho as soon as the weather permitted. Our Shansi friends were round early to see how we had fared, and to bring us a parting present of a slab of brick-tea, one foot wide by one and a half feet long, and two inches thick—a most decorative object, being stamped with handsome patterns. Brick-tea is much used in the North-West. A small chunk is broken off and boiled in a kettle of water, making an infusion which is of a pale colour and nearly tasteless. The bricks are made from the used leaves of the tea-shops, sun-dried and pressed into a cake.

The next two days took us past Chitai—'Great Height'—where we stayed in the suburb, the town itself being nothing but a mass of ruins inside a good castellated wall. We took our next stage by day, crossing the area which had received the full force of the cloud-burst on Sunday night. On every hand we saw the traces of the havoc wrought. Bridges were swept away, trees uprooted and crops ruined, and we were told that a large number of cattle had been drowned, as the rushing mountain torrent burst its bounds and had overtaken the herds before their owners could get them to a place of safety. From Chitai we came to Kucheng—'Ancient City'—which unlike Hami is not surrounded on all sides with fertile land, but is approached over a wide, sandy and treeless plain. From out of the howling wilderness we stepped direct into a large town, which appeared to us a veritable metropolis. Many large shops showed a splendid assortment of such glittering wares as the Chinese love—china cups and teapots, perfumes and scented soap, silks and cottons, clocks and hair-clasps. The tailors sat at their shop doors working Singers' sewing-machines, the Moslem bakers piled the hot rolls on counters as they drew them out of the brick oven, and the vege-

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

tables were finer even than those of Hami. One street was given up to the furriers, who worked in rather showy but inferior skins, the best quality not finding its way to Kucheng. Another street held the silversmiths, while here and there a photographer or watchmaker advertised himself as being the branch shop of a Peking firm. The whole business quarter was gay and prosperous, but the Turki shops were fewer in number and inferior to the Chinese. The importance of Kucheng lies in the fact that it is situated at the terminus of the great desert trade-route to Peking, which passes by the Yellow River to Paotowchen and Kweihwating. These two important marts of North Shansi are 1500 miles from Kucheng, and the camel caravans habitually travel to and fro carrying the highly-prized bazaar wares over the desert. In normal times the camels are always on the move, though they may take from three to six months to accomplish the journey, but at the time of our visit this route was closed owing to the activity of the War Lords. We were told that whereas before 1914 the British and German goods were the most highly valued on the market, at the present time Russian and Japanese wares had superseded them. It was interesting to find, however, that the Moslem woman's veil which we desired to buy bore a stamp in the corner: 'Made in Manchester.' We stayed in a Mohammedan inn, where we had the immediate *entrée* to the women's quarters, in which our landlord's wives lived in seclusion. The family was very strict in its observance of Islamic rites, and five times a day the prayer-hour was observed. Every morning before sunrise and at evening twilight a long and elaborate liturgy was recited by the head of the house. The purifications which preceded the prayer entailed a washing of face, hands, arms and feet in running water.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

fatigue, and were wont to vent their irritation on the mules. We had an interesting lesson in animal psychology when one of the drivers went a little too far in beating a mule, whose feelings he injured more than its body. It quietly went on strike, and though it walked with the team, yet kept the traces so slack as to bring no ' pull ' upon the cart. The Chinese understood the situation at once. ' It's temper is up ! ' they said, ' and we must take it out of the traces and walk it for a bit.' This they did, but the animal did not recover itself until it had been ridden for a few hours, received an extra feed, and been petted. After this acknowledgment of unjust treatment, it recovered its ' face,' and went to work again ! Little Molly always held herself aloof from the common herd, only associating with her own shaft-mule. Her spirit was splendid, and she pulled with an energy that was foreign to the baser sort. Both men and beasts were needing the long rest which lay before them at Urumchi.

We had been without the guiding telegraph wire ever since we parted from it at Tsikioking, but at Kucheng we met with it once more, and we were glad of its indication over the rolling steppes which we now so frequently crossed. A new feature of the road was the little Ili Valley cart, of a build unfamiliar to us. The fact that it had four wheels gave it a Western look, for all Chinese carts, large or small, are built on two wheels, and this new structure was unknown to most of our party, who were as delighted as children to see this departure from the agelong, traditional vehicle.

Leaving Santai, an hour's drive brought us to the site of the original town of that name, now a mass of crumbling ruins, one more reminder of the havoc and desolation wrought by the Moslem rebellion in 1862–1877. Ruined villages, hamlets and farmsteads, mark

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

the route taken by the hordes of the Tungan rebels, as they marched from South Kansu to Turkestan, mercilessly exterminating the Chinese population, razing their villages to the ground, and carrying off many of the women and boys as trophies of war.

Leaving the little '*hsien*' city of Fukang—'The Mound of Peace'—we realised with delight that only one more night in an inn lay between us and the Mission Compound in Urumchi, where we should find a bed, sheets, bathing facilities in the place of the small tin basin which we carried, and the possibilities of getting our clothes washed. At Kumuti—'Ancient Pastures' we were but twenty miles from the city, but when it was suggested that we should only take a brief rest and then press on, we felt that we simply could not do it. The best room in the inn was occupied by a Nogai gentleman, whom we had met two years previously in Ansi. Unfamiliar as we were then with Asian tribes, we had mistaken him for a pure Russian, and therefore had been much puzzled when he told us that he was a Moslem. His horse was ready saddled, as he was leaving for the capital, which he could reach by nightfall, and he was glad to be the first to announce our whereabouts. The name of Kumuti, meaning 'Ancient Pastures' indicates that in olden days the flocks and herds of the Uigur chiefs were grazed in this place.

Dawn saw us again on the road, thrilled at the prospect of so soon seeing the great capital of Sinkiang, on which our thoughts has so often centred as we pictured the base from which Mr. Hunter and Mr. Mather had carried on their missionary operations for so many years. Mr. Mather had now been in China for sixteen years without taking any furlough, and considerable pressure had been brought to bear upon him to return for a short period to England. This,

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

CHAPTER XLI

THE CAPITAL OF SINKIANG

URUMCHI first comes into historical prominence under the name of 'Bishbalik,' the capital of the kingdom established by the Uigurs in southern Dzungaria. Driven out from their first home in the northern part of this province, they wandered south until they found a resting place on the slopes of the Celestial Mountains, and also in the watered land as far as Hami, which territory they transformed so as to make of it the fertile district which it is to-day. The middle of the eighteenth century marks the period, when under the great Emperor Chien Lung, Chinese ascendency finally asserted itself in Dzungaria.

Urumchi is situated at the junction of four great trade routes. One crossing Mongolia, another leading through Hami to Kansu, a third connecting it with Ili and Russia, and a fourth with Kashgar. It thus occupied a position obviously suited to make it the capital of the New Dominion, called by the Chinese 'Sinkiang.' The city has been the battle-ground of many contending forces, having been taken and retaken by Mongols, Chinese and Mohammedans, while during the great Mohammedan rebellion in 1865 it is estimated that 130,000 Chinese were murdered in the vicinity. The word 'Urumchi' is of Mongolian origin; to the Chinese the town is known as 'Tihwa,' but colloquially it is referred to as 'Hungmiaotz'—'The Red Temple.' It is well supplied with water, and with coal of various qualities, and is in easy communication with Manas, from which it draws grain, especially rice; with Turfan which helps to supply it with fruit, and with

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

Russia which provides it with manufactured goods, and its own most noted product is sulphur.

The streets of Urumchi present a mass of low, formless, utilitarian buildings, covering a large area. The Governor's Yamen, which occupies a large enclosure, contains spacious courtyards dominated by a high tower, from which the surrounding country can be surveyed. Second in importance to the Government buildings is the new Post Office, constructed with a view to dealing with large quantities of mail material. The postal system is excellently controlled, and for many years the position of Postal Commissioner has been held by a Westerner, who, at the time of our visit, was an Italian. Thanks to energetic organisation, the enforcement of a time limit on the couriers, and the careful division of the road into well-regulated stages, Urumchi is brought within forty-five days of Peking—a truly marvellous accomplishment. The direct postal communication with Europe via Chuguchak, Semipalatinsk, and Omsk was suspended during the war, but is now once more available, by which means letters can reach London in twenty-eight days. There is a wireless installation in daily communication with Kashgar, but this is under the strict supervision of the Governor. The Russo-Asiatic Bank formerly had a branch office here, and a few Western firms have opened agencies through which they now carry on business.

The stream of *emigrés* who left Russia at the time of the Revolution, have had an important bearing on the development of Urumchi, which has resulted in the formation of a Russian quarter. Here the impoverished refugee, the Nogai, and the Sart live side by side, and of recent years the Soviet Government has appointed a Consul General to guard their interests. Permission to erect a statue of Lenin in the Consular grounds has been

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

563 refused by the Chinese authorities, as also a suggestion
•361 that the building of the Russian Orthodox Church should be turned into a theatre. In the shops of this quarter there may be bought Russian bread, cakes and biscuits; also Russian boots, foreign cloth and galvanised pails and buckets of all kinds.

366 In another part of the town are streets of good Chinese shops, and here every variety of tinned food can be purchased, at prices which amply compensate the merchant for his trouble in the transit. The
563 Urumchi crowd presents special features which to us
492 were of absorbing interest. We were in a country where horsemanship is highly valued. The Mongol, Tibetan, Qazaq and Tungan are all splendid riders, though each has his own unmistakable style of handling a horse, and his own way of controlling it. The Russians and Siberians use Russian horses—fine-skinned, tall, and elegant—in contrast with the rough, shaggy Mongol pony, or the half tamed steed of the Tungan, who loves to gallop down the narrow streets,
563 scattering the populace as he goes. It was now that
291 we became familiar with the Qazaq—a broad-shouldered
492 man, whose burly build is exaggerated by the wadded or fur garments he wears both summer and winter alike. His home-made, high-heeled, tall leather boots were different in cut from those of the Mongolian, and his head-gear is a high-pointed cap, with a circular flap over each ear and on the shoulders. He was often seen riding a bullock, whose enormous flanks were surmounted by a small, wooden saddle, held in place by a
563 wide girth. When shopping he seldom dismounted,
437 but conducted his bargaining from his seat, and though he might know nothing of the Chinese language, the price was fixed by means of movements of the fingers, the buyer and seller each introducing his hand up the other's sleeve.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

As soon as we appeared women and girls emerged on every side and sat down with us, forming a gay picture with their brightly coloured dresses and white veils thrown up against the green cornfields behind.

The Moslem women are intelligent, but are only viewed as providing temporary gratification to their husbands, who take them into favour or thrust them aside at pleasure, even divorcing them or bringing fresh wives to the home on the slightest provocation. The concentrated contempt and hatred of a lifetime were stamped on the face of one discarded woman, who, at the mention of her husband, drew herself up, and said: 'Men! they are not men, they are beasts!' The tragedy of the Moslem woman's life makes the opportunity for the Christian woman missionary to present the Gospel of spiritual liberation which she preaches.

Our daily meals consisted of tea and bread in the grey dawn before starting, but on the longest stages we now always found a halfway house where we could sometimes buy hard-boiled eggs; the real meal of the day, however, was made when our march was completed, and into our own little iron pot we put a piece of meat and some vegetables, which we boiled together, ladled out the soup, and divided the meat, Nimga being always ready to finish what remained! The following day we had a long stage of fifty miles, but our driver kept his beasts well fed, and they took the road in fine style, accomplishing the journey in nine and a half hours. The town of Manas which we reached that evening, though a busy market-centre, gives the traveller no idea of the size of the agricultural district which surrounds it. Here is the richest and best watered farming country to be found within range of Urumchi on the north. Its population is almost wholly occupied in farming, and wheat, rice, maize,

3; Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

This town is known to Russians as Chuguchak, to
Chinese as Tacheng, but colloquially it is always called
Behya—'The Town of Seagulls'—because these birds, following the course of the Irtish River all the way from Arctic regions, collect here at certain seasons of the year. We had in fact already seen them in the Gobi further south, but could scarcely credit them to be really seagulls until we learnt that it is their habit to follow the great rivers as far as their sources. Geographically and politically the position of Tacheng is an important one, forming as it does the one outlet towards Siberia for all Turkestan. It is a populous, busy city, with important Chinese and Russian quarters. There is a Russian Consul in residence, part of whose duties consists in the issuing of temporary passports to drivers and carters passing to and fro over the border. There are postal and telegraph offices and a military station. The postmaster, Mr. Chang, was very helpful and friendly. He knew something of foreigners' tastes, being a Hankow man, and suggested that 'the ladies might enjoy a drive round the city,' and he therefore sent his Russian carriage and driver to show us the sights. Having completed the *Grand Tour* this man then asked us if we would like to see some more. 'Certainly,' we said, 'show us all there is worth seeing,' whereupon, with a grin, he whipped up his horse, and starting off at a good pace took us exactly over the same ground as before! The smart carriage, with strangers seated in it, attracted some attention on its first round, but when we appeared the second time the shopkeepers themselves came to their doors, exclaiming, 'Here they come again!' while one, making a movement with his hand, indicated that we were on a perpetual circular tour. To 'save face' we therefore drew up before some of the shops, and enquired the price of many of the goods, though we had not the slightest intention

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WAKHAN: OR HOW TO VARY A ROUTE

By MAJOR H. W. TILMAN, D.S.O., M.C.

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IT is a good many years since an Englishman crossed the Wakhjir Pass to follow the ancient route down the Oxus, so perhaps a brief note may be of interest. (Not that the lapse of time has effected many changes in Wakhan.) But before reaching Wakhan I should explain how I got there and in what circumstances.

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No traveller willingly follows a well-known route if there is a less known, so when returning last year from Kashgar to Gilgit I tried some slight variations. Between Kashgar and Tashkhurgan there is a choice of several routes, but all of them are moderately well known so that anyone with rooted objections to following the beaten track is not easily accommodated. One can reach the Little Kara Kul by three different ways and thence proceed west of the Muztagh Ata massif: or to the east of this there is the ordinary route by Yangi Hissar and the Chichiklik Pass, or a variation by way of the Karatash Valley which rejoins the ordinary route at Toile Bulung. But neither of these last two go near Muztagh Ata and since I much wanted to see the unexplored eastern side of the mountain I planned a roundabout deviation from the last-named route over the Karatash Pass and thence up the Tur Bulung nullah. At the head of this there is a pass marked on the map (Sheet 42 N, ¼ in.) with a query against it, which, if it could be crossed, would lead one down to rejoin the ordinary route at Chichiklik maidan.

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Accompanied by a Turki from Kashgar we crossed the Karatash Pass (16,338 feet) on ponies on September 17th in a fierce wind. The weather was, and continued to be, unsettled, so that I was disappointed of my principal hope of seeing Muztagh Ata close from the east. There were some yorts in the valley on the other side of the pass and to the south a glacier, covered with unblemished white névé, descended gradually from an easy-looking col. Had we been without baggage ponies it would have been tempting to embark on it to force a direct route to the south; instead, we went on down the valley past the Tur Bulung junction and as far as Kang Showar before we found any more yorts.

The Tur Bulung Pass was said to be unsuited to ponies so we sent them round by Little Kara Kul and Subashi, and ourselves, with a Kirghiz guide and a yak, went back up the Tur Bulung. Snow and heavy cloud prevented us from seeing anything but occasional glimpses of the 19,000-ft. eastern outlier of Muztagh Ata. Four miles up the Tur Bulung valley there is the snout of a big glacier of true debris-covered Himalayan type, quite unlike the clean white slabs of ice which spill over the gentle western slopes of Muztagh Ata like icing sugar on a bun. This glacier bore away south-west and then west into a wide bay, while the Tur Bulung stream, which we followed, comes down from the south-east from a wide upland valley—a hanging valley—a thousand feet or so above the glacier. Our guide called the glacier Kok Sel, which is also the name